Z. 15. 28
1
S^{vn}/8. 54. 58'

# Newes

out of heauen both pleasaunt & ioyfull, lately set forth to the great cōsolacion & cōforte of all christen mē.

By Theodore Basille.

✠

Roma. 10.

CO how beautyful are the feete of thē, which brīg ẏ glad tydīges of peace & shewe good and mery newes?

✠

BIBL. CANT. ACAD.

## Ioan.7.

¶ My doctryne is not myne, but his that sent me. If any man wyll do his wyll, he shall knowe of the doctryne, whether it be of God, or whether I speke of my selfe. He that speaketh of him selfe, seaketh his owne prayse. But whosoeuer seketh his prayse ỳ sent hym, he is true, & no vnrygh̄teousnes is in hym.

## Ioan.8.

He that is of God, heareth the wordes of God.

## Ioan.18.

Euery one that is of the trueth, heareth my voyce.

84.95

# ¶ To the ryght Worshypful Walter George Pierpount. Theodore Basille wisheth continual healty and prosperous felycite.

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If wyth studious & attẽt myndes we reade ỹ moost sacred scriptures markyng wel such thinges as make to our informacion, learnynge, erudicion, & encrease of deuyne knowledge, we shal easely & without any difficulte perceaue that among al other vertues & fruytes of ỹ spirite, Thyselfe our LORDE & Sauiour exhortethe vs vnto none so moche as to loue & charite. In thys thynge sayeth he, shal al mẽ know that ye are my dysciples, yf one of you loue another: as though he should say, other mẽs seruauntes are knowẽ by theyr many

Loue is the cognisaunce & badge wherby christes seruauntes are knowen. Johan. xiii.

A.ii. sters

ters cognisaūces, I wil also ỹ you
whych are my disciples be knowne
by my cognisaunce in lyke maner,
1. Timoth. 1. whych is loue comminge oute of a
pure herte, and a good cōsiēce, and
a fayth not fayned.

And as Christ hym selfe dyd in-
culke & beate in nothyng so moche,
as pure loue and feruēt charite, so
dyd the Prophetes & Apostles in al
theyr sermons & wrytinges, aboue
all thinges exhorte men to mutual
loue, yea & ỹ vnfayned as we may
se in theyr prophecies & Epistles, in
1. Cor. xiii. somoch that S. Paule sayth, that
though he could speake w̄ the ton-
ges of mē & aungles, & yet had no
loue, he were euē as sowndyng bras-
se or as a tinglyng cymbal. And
though he could prophecie & vnder-
stond al secretes & al knowledge,
and had al fayth so that he could
moue mountaynes oute of theyr pla-

ces and

ces & had not loue, he were nothig. And though he bestowed al his goo des to fede the poore, yea & though he gaue his body euen to be burnt, & yet had no loue it profyteth hym nothynge. The excellencye of thys christen loue muste nedes be great & inestimable, seynge that wout it no thing is acceptable in the syght of God, though it be iudged of the worlde to be a worke of neuer so hye and singulare meryte.

Wout charite nothig pleasethe God.

Of this loue christ dyd prophecy that it shoulde waxe colde in ỹ hartes of many nowe these last dayes, & that wickednes should abound & be plentuous. Certes accordyng to hys prophecy, whyche euer is true. in asmoche as he is the selfe trueth & cã not lye, is it come to passe. For yf we consyther wel the maners of men at thys present, we shal wout doubte easely perceaue that thys

Mat. xxiiii.

Joan. xiiii.

Titum. i.

chrystē loue towarde God and our neyghbour reygneth but in the hertes of a few. And that they haue no thynge lesse than that true & workyng fayth, which the holy scriptures cōmēd so hyghly in euery place. For the christen fayth worketh by charite, sayeth saynt Paule. Nowe in asmuch as the fayth, wher of so many boste nowe a dayes, worketh not this charite or loue in them, it is manifest & an euident argumēt, that theyr fayth, as S. James calleth it, is a dead fayth, ẏ is, a fayth in name but not in dede. Yf there were true & liuish fayth, thā would it worke loue in theyr hertes, both toward God & theyr neighboures. Agayne, if ther were such a law as is the fulfyllynge of the loue, than wold it whan tyme requireth, and an occasyon is gyuen, shewe forth it selfe by eternall operacyon. Who can

Galla. v.

Iaco. ii.

Roma. xv. i. Timo. i. Psal. i.

can iustly affyrme ỹ he loueth God, & yet worketh not his wyll, nor yet walketh not in ỹ waye of hys moost godly cõmaundementes, he ỹ sayth I knowe hym, & kepeth not his cõmaundement sayeth sayncte Jhon, is a lier, & the trueth is not in him. But he that kepeth his worde, truly in him is ỹ loue of God perfecte. Agayne thys is ỹ loue of God that we kepe his cõmaundementes. Beholde S. Jhon sayth, that the loue of God is in none, but in them only whiche do his wyll. Neyther do Chrystes sayenges dyffer from this: Jf ye loue me, sayeth he, kepe my cõmaundemẽtes. He that hath my cõmaundementes & kepeth thẽ, he it is that louethe me. Jf ony man loueth me, he wyll kepe my word. He that loueth not me, kepethe not my wordes. Jf ye kepe my commaũdementes, ye shall abyde in my loue. 1. Joh. ii. Joh. xiiii. Joh. xiv.

ye are my freendes, yf ye do theyse thynges ỳ I cõmaunde you. Chryst sayeth here playnely, that whosoeuer hath an herty & precordial loue toward hym, kepeth his cõmaundementes: but yf any do the contrary, surely he loueth not chryst. How than may theyse men be recounted & iudged to loue Chryst, whan they go not about to fulfyll one poynte of his worde?

He louethe Chryst that kepeth hys worde.

Hys worde is that they shoulde loue him w all theyr herte, mynde, soule & strẽgth but in ỳ stede of him they loue themselues, theyr carnall pleasures & wordely vanyties, the ende wherof is dampnacion.

Exod xx. Deut. vi. Mat. xxii. Philip. iii.

His word is that they should honour & reuerence Gods moost holy & blessed name, but they omittynge the iuste honour of it, blaspheme it, rayle on it, & wickedly sweare by it to ỳ great defasynge of gods glory, so muche

Deut. v.

Of swerig Note.

so muche as lyeth in theyr power.
For thorowe theyr wickednesse the name of god is styl blasphemed, railed vpon, & euel spoken of, as the holy scriptures saye. Yf christen princes do not shortely fynde some remedy to exyle & banysh thys moost detestable, haynous, & abhomynable maner of swearyng out of theyr realmes. Certes it is to be feared, yea we may be certayne, that God wyl powre out vpon vs his vengeaũce & plage vs greuously, although we haue not wanted, nor yet dayly do, dyuers tokens of hys fearce anger toward vs. & yet do we not repẽt & amend. God is a ryghteous iudge, & God is euer threatenyng. Yf mẽ wyll not turne, he wyll whette hys sweard, bend his bowe and make it redy. He wyll prepare him the weapons of death, & orden his arrowes to destroye.

Esai. vi. Eze. xxxvi. Roma. ii.

Would god & it myghte once come to passe.

Psal. vii.

A. v. Agayne

Deut. v. What it is to sanctify ỹ sabbathe daye.

Agayne his worde is, that they shoulde sanctify the Sabboth day, that is, so to temperate thẽselues & abstayne from wycked lustes, that they maye quietly mediate in gods lawe, read the holy scriptures, giue them selues to deuyne contẽplaciõ, talke of serious matters, praye to God for grace, gyue hym thanckes for his benefytes, visyte the sycke & cõfortles, & continually be gyuẽ to the workes of ỹ spiryte. But what do they lesse? the mooste sacred & holy Byble (thankes be to God which hath brought these thiges to passe, by hys dearely beloued seruaunt & our kynge Hẽry the eyght, a prince of famous renowne & imortall glory, whose graces hyghnes I moost humbly beseche almyghtye God, in whose handes the harte of euery kyng is, lyke as are ỹ ryuers of water, to turne it whyther so euer it

shalbe

shall be his pleasure, to beutyfye w the benefyte of ppetuall helth, that his moost excellent maiesty liuing here among vs his kaythfull subiectes the yeares of auncient Nestor or sage Tythonus, maye styl continually auaunce, promote, & set vp Christes moste blessed gospel, to the glorye of God, the saluacion of hys subiectes soules, the immortalytye of hys graces moost noble renowne, & the vtter confusyon of Antechrist and his kyngdome) the moost sacred & holy Byble, I saye, is nowe had amonge vs in our vulgare tonge, & frely permytted to be read of all men vniuersallye, at tymes conuenīet wythout any let or perturbacion, euē in the churches, but howe many reade it? Verely a man may come into some churches & se ỹ Byble so enclosed and wrapped about with dust, euē as ỹ Pulpet

The holy bible frely permitted to be reade in the Englysshe tonge.

pet in lyke maner is bothe w̄ duste
& coppe webbes, that with his fyn-
ger he maye wryte vpon the Byble
Iob.vii. this Epitaphe. *Ecce nunc in puluere dor-*
Deut.viii. *mio.* So lytle pleasure haue these fyl-
Math.iiii. thy swyne & currish dogges in that
Ephe.vi. moiste sweate & synguler treasure,
Prouer.iii. which is the meate of the soule, the
Psal.cxviii. swearde of ỹ spirite, the tree of lyfe,
Psal.xviii. the lanterne to our fete, & the lyght
Iacob.i. to our pathes, whiche also turneth
soules, gyuethe wisdome, euen vn-
to babes, reioysethe the herte, gy-
ueth lyght vnto the eyes, & is able
to saue the soules eyther of the rea-
ders or hearers, yf they seriously
folowe it. O cruell murtherers of
Ioan.iii. theyr owne soules. Verely this is
the cōdēnaciō that ỹ lyght is come
into the world, & mē loue the darke
nes more then the lyghte, for theyr
workes are euell. Who so euer doth
euell hatethe the lyghte, and com-
meth

meth not to the lyghte, ỹ his dedes
should not be repꝛoued: but he that
doth ỹ trueth, cõmeth to ỹ lyghte, ỹ
his woꝛkes maye be knowen ỹ they
are done by God. Uerely I thynke
the wꝛathe of god to be so whot a-
gaynst vs, ỹ excepte we shoꝛtely re-
pent, & receyue this gloꝛious lyght
of chꝛistes most blessed gospel which
nowe is come amonge vs, w̃ moꝛe
thãkefull hertes thã we haue done
hytherto, God wyll surely take it
away againe frõ vs, & thꝛow vs ĩto
moꝛe blynd darkenes than euer we
were inuolued & wꝛapped ĩ befoꝛe.
He loued curlyng, sayth ỹ Psalmo-
graphe, & it shal come vnto him He
would not haue the blessing, & ther
foꝛe shal it be farre from hym. The
kyngdom of god shalbe taken from
you sayeth Chꝛist, & shalbe gyuẽ to
such as shal bꝛynge foꝛth the fruy-
tes of it. Suche as thus wyckedly

be ware ther-
foꝛe betimes

Psa. lxviii.

Math. xxi.

despyse

despyse Gods word, are lyke to the old ydolaters & vngodly rebellyōs
Num.xxi. the Jewes, whiche had rather be in Egypt among ẏ gresy flesh pottes, than to be in the seruyce of god eatyng Manna ẏ celestial & Aungels
Psal.cv. foode. But as they for theyr disobedient & vnthākeful hertes were extremelye punyshed, so shall theyse wycked Hypocrites except with al hast they repent & turne.

And as they are necligēt in readyng ẏ holy scriptures, so are they also in deuout meditacion & feruēt
Math.vi. prayer. They are cōmaunded they say, to pray ī secret verely, many of thē pray so secretly, ẏ neyther God nor mā knowe any thynge at all of theyr prayer, o new kind of prayēg.

Mat.xxv. Jacob.i. Howe they vysite the poore & cōfortles according to Gods precept, theyr dayly maners do shew: for to the ale house & tauernes rōne they

as

as flockes of theye vpō ỳ Sōdayes and other holy dayes, so sone as ser uyce is done, yea many before it is begone, because they are loth for to come to late, wher they eate, drīke, swyl, gul, bāket, ly & swere tyl they be more lyke bruite beastes thē mē. yt they haue a ghostly & lesrned cu rate, which accordynge to his office would be glad to teach thē ỳ wyl of God, hym do they hate, they wyshe the pulpyt a colepyt. They thynke it a hūdreth yeare, yf he preachethe but halfe an houre, so litle pleasure haue these asse heades in hearynge the glorious & blessed word of god.

O vnthankful grous.

And wher as they should spēd al theyr talke on godlynes, & suffer no fylthy comunicaciō to procede out of theyr mouthes, theyr whole talk is nothīg els thā lasciuious, wātō, & vncleanly wordes, hurtīg greatly the chaste eares of other.

Ephe. iiii. Colos. iiii.

And

And as for theyr pastymes, they are such as rather moue & entise to dishonesty than honesty. What shal we nowe saye? Is not the loue of many colde, accordinge to Christes prophecy? All seke theyr owne & not that which is Jesus christes. They loue the glory of men, more thē the glory of God. Thus se we that they haue no loue towarde GOD. For though they say ỹ they knowe god, yet w̄ theyr dedes they denye hym, for so much as they arē abhominable & disobedient, and vnmete to all good workes.

Mat. xxiii. Philip. ii. Joan. xii. Titum. i.

Nowe seynge that theyr loue is so colde toward God, what is to be thought of theyr loue toward their neyghbour? which necessarely folowethe of the loue of God. Can floudes of water cōtinually flowe oute of a place, where there is no heade spryngē? Neyther can ỹ true & chri-

Note.

sten

Ten loue towarde our neyghboure be in that herte, whiche is wont all loue of God. S. Jhon̄ sayeth, who. 1. Joh: iij.
so euer lousth hym that begat, loue hym also whyche was begotten of hym. It soloweth therfore that for almuch as they loue not god, as we haue heard before, neyther do they loue his creature. For yf they dyd loue the creature of God. I meane theyr neighbour surely, they would expresse it by externall operacion & outward dedes. Colde is that fyre, yea rather there is no fyre, which cō tayneth not in it ỹ vertu & stregth of burnyng. Sēblably cold is that loue, yea rather it is no loue whiche contayneth not in it the vertu and strength of worckynge. The preest & Leuyte (as we read in the gospel of Luke) sawe a man which was rob. Luke. x.
bed & wounded so greuously that he was left half dead, yet they moued

with no cõpassion toward hym. passed by, & helped nothyng his miserable state. But a Samaritane commyng that waye, & seynge the wolded mã in so great misery, sorowe & payne, was streyght wayes moued with pitie, & commynge vnto hym, bounde vp hys woundes tenderly, powred in oyle & wyne, & layd hym vpon his beaste, brought hym into an Inne, and made prouysyon for hym. Howe chaunsed it, ỹ all they thre seynge this man in suche miserable case, were not alyke moued to helpe this mã? The preest & Leuite were mercyless, the Samarytane was mercyfull. Verely in the Samaritane was ỹ loue of god, whyche excited & moued him agayn to shew loue towarde his neyghbour. But in the preest & Leuyte was ther no loue toward god, therfore had they no pytie & cõpassiõ vpõ theyr neighbour.

To loue & we haue to ward god, maketh vs to loue our neyghbour

bour. So ẏ where the loue of God wanteth, ther can the loue of oure neyghboure haue no place. And to saye ẏ trueth, I thynke surely that accordinge to Christes prophecy, ẏ loue of manye was neuer so colde, For whan was there euer so many fayre wordes, & so much dissimulacioon? who can at this daye vnfaynedly know his frende frō his foo? al trueth is vtterly decayd among the chyldren of mē. Euery one speaketh lyes to theyr neyghbour, theyr lyppes are deceytfull, they speake one thynge & thynke an other. In theyr mouthe they speake peace wt theyr frend, & yet secretely they lay in wayte for him, They stretch out theyr tonge as a bowe of lying, and not of trueth. As the folowers lay snares to take byrdes, so do they laye snares & trappes to take men. And as the trappe is full of byrdes

Mat. xxiiii. Of dissimulacion. Psa. xi.

Iere. ix.

Iere. ix.

so are theyr houses full of disceyte. Nowe is the tyme come that Christ speaketh of in the holy gospel. The
Wath.x. brother (sayeth he) shall betray the brother vnto the deathe, ỹ father ỹ sonne, & the chyldren shall aryse agaynst theyr fathers & mothers, &
Wat.xxvi. shal putte them to deathe. Wanye are become ryght Judasses, that is frendes in pretence, & extreme enemyes in theyr workes, so ỹ almoost no man knowethe whome he maye truste & take for his frende. It shall therfore become al mē to folow the
Jere.ix. admonicion of the Prophete Jeremy, which sayeth: Let euery mā be ware of his neyghboure, & put hys affyance & trust i none of al his brothers. For euery brother wyll supplant & deceyue, & euery frend wyll walke deceytfully, so ỹ one brother shal mocke another, and not speake trueth: For they haue taught their

tonge

tonge to speake lyes, & studyed very ernestly to do wyckedly. Here to pertayneth the sayeng of the Prophete Miche: Kepe the secretes of thy mouth from her that slepeth in thy bosome, for ỹ sonne shall worke the father displeasure, & the doughter shall ryse agaynst her mother, & the doughter in lawe agaynste her mother in lawe, & a mannes owne housholde and familyars shalbe his mooste enemyes. Thus se we what loue ther is nowe a dayes amonge men. Miche. vii.

Agayne what vnmercyfulnesse reygneth amōg men at this tyme? Howe slenderly are the poore members of Christ prouyded for nowe a dayes? Howe do they go about frō doze to doze lamētyng & exprellyng with dolorous & sorowful wordes, theyr to muche wretched & miserable state, & yet no man pitieth thē? Of vnmercyfulnes.

ter, thefte & whoredome haue ouer-flowed the world, & bloud hath tow-ched bloud. But to be shorte in this
Iacob.ii. behalfe, let vs knowe that the iuge-ment shalbe wout mercy to hym ỹ
Math.v. wyll shew no mercy. Let vs also be
Math.xxv assured that as the mercyefull shall obtayne mercy, so shall the vnmerci-full receyue euerlastyng dãnacion.

Of cou-etousnes. Moreouer what couetousnesse raygneth amonge men at this pre-sent tyme? Howe ioyne they house
Esai.v to house, londe to londe, ferme vnto ferme, pasture to pasture, so longe as any is to be gotten, as thoughe they shoulde dwell vpon the earthe
Jeremy.vi & viii. alone. From the leest to the moost, they hange all vpõ couetousnesse, & frõ the Prophete to the preest, they go all about with falsehode & lyes.
Esai.lvi. They are shameles dogges that be neuer satisfied. Euery one soloweth his owne couetous appetyte, euen

from

frō the hyghest to the lowest. They receyue gyftes to shed bloud. They take vsury & encrese. They oppresse theyr poore neyghbours by extorci on. They are lyke rauenig wolues to shed bloud & to destroy soules for theyr couetous lucre. They heape vp other mens goodes. They lade thē selues with thycke claye. They couetously gather togyther euell gotten goodes into theyr houses, ỹ they maye set theyr neste on hye to escape frō ỹ power of mysfortune. The are ryche, not to God, but to the world. They heape vp treasure and yet knowe they not for whome they gather it. They do so abound in all kynde of rytches, ỹ theyr goo des be corrupte. Theyr garmentes are mothe eaten, theyr golde & theyr syluer are cāckred, & the rust of thē shalbe a wytnes agaynst thē, & shal eate theyr flesshe as it were fyre.

Ezē.xxii. Sopho.iii

Habacuck.ii

Marke.x.

Psal.xxxviii

Iacob.v.

And yet for all theyr greate aboun-
dans, mercy shewe they none to the
poore people, but ỹ more they haue,
1. Timo. vi the more they couyte. For they are
proud, they put theyr hope in vn-
certayne rytches, & not in ỹ lyuing
God, which gyueth vs aboundant-
ly all thynges to entoye thē. They
do no good, they be not rich in good
workes, they do not distribute and
gyue with a good wyll, they gather
not vp treasures for them selues,
which should be a good foundacion
agaynste the tyme to come, ỹ they
maye laye hande on eternall lyfe.
Therfore to all suche it is not with
Amos. vi
Luke. vi out a cause sayde. Wo be vnto you
rych men, which haue your conso-
lacion. Wo be to you ỹ are full, for
ye shal hūger. Wo be to you ỹ laugh
nowe, for he shall wepe and wayle.
Math. xix.
Marke. x.
Luke. xviii Agayne. It is more easye for a
Cammell, to go thorowe the eye of
a nedle,

a nedle, than a rytch man to enter into the kyngedome of God. What loue. I praye you, can there be to a mans neyghbour, where such coue tous affectes & insatiable lustes do reygne? God turne awaye this pestilence out of the earth.

Of whoze & vncleane lyuynge.

Furthermoze what detestable, fylthye, stynkynge, and abhominable whozedome reygnethe in the woꝛlde nowe a dayes, yea and that so frely and wythout punishment, that it is accounted no synne at all among many, but rather a spoꝛte, a good felowlike dalyaūce, a tokē of loue, & a touch of lusty youth. The holy scripture cōmaundeth ỹ foꝛnicaciō, adultry, whozedome, & al vncleanes shoulde not once be named among vs, muche lesse perpetrated & done. Yet to deflour maydens, to coꝛrupt wyues, to defyle wydowes is now iudged and taken but foꝛ a playe

Ephe. v.

O abhominacion.

playe & trykelynge matter. Yea many are growen into such vnshamefastenes, that they vse to enterlase theyr talke at the tyme of theyr repast w̄ such fylthy cōmunicacion, nothyng fearyng to declare before other how valeant champiōs they haue shewed thē selues in Venus court. Thus do they reioyce whan they haue done euel, & make a spoyt at vnfyttynge thynges. O detestable abhominaciō. This maketh, as the Prophet sayeth, that there are so many adulterers. This maketh that they fal to whoredome, & hant harlottes houses This maketh thē lyke stoned & wyld horses to ney at theyr neighbours wiues. Yea thys maketh chast matrimony to be despysed, and whores to be set more by than honest wyues. Oh the fearce wrathe of God that hangethe ouer our heades, yf this hygh abhomina

Proner. i.

Je. v. v. ix. Eze. xxii.

Beware betymes.

cion

tion be not shortly exiled frō amōg
vs. Howe greatlye this vncleanes, Deut..xxii.
was punished in ỹ old law at gods
cōmaundement, it is not vnknowē
to thē, that w attent myndes read
the holy scrypytures. Yea God hym
selfe oftentymes toke vengeaunce
of ỹ fornicatours & adulterers for
theyr vncleanes. What caused all Ge.vi.r.vii.
the world sauynge eyght persones ii.Pet.ii.
to be drowned, but vnclenes? what Gen.xix.
made Sodome & Gomorme w cer-
tayne other cytyes to be burnte w
fyre & brymstone frō heauē, but vncle
nes? What moued god to sley i one Num.xxv.
day.xxiiij.M. of ỹ Israelytes, but i.Cor.x.
vncleanes? Yf God at ỹ tyme dyd
so cruelly punysh this vncleanes,
let vs not thynke that we shall es-
cape vnpunysshed nowe. For he is Psal.v.
styll that God, that reioyseth not
in wickednes. Neyther can any vn
godly person dwell w hym, nor the
vnrigh-

vnryghteous before his eies, for he hatethe al ẏ worke iniquite. More ouer this word abydeth euer true:
i. Cor. vi. Ephe. v. Neyther fornicatours, nor adulterers, nor weakelynges, nor abusers of them selues w̄ mankynd shal inheryte ẏ kyngdom of God. Agayne
Heb. xiii. wedlocke is honorable amonge all mē, & the bed vndefyled. But fornicators & adulterers God shal iuge, Therfore can not we escape, except we repent, & leaue this great abhomynacion of fylthye & vncleane lyuynge.

Thus se we euydentlye that the loue of oure neyghbour is colde in ẏ hertes of many, euē as we hearde before of the loue of God. For who can loue his neyghbour & dissemble with him, be vnmercyful vnto him, couyt his goodes, & abuse his wife, doughter or mayd. These be manyfeste tokens, not of loue, but of hatred

tred. So ỹ we maye perceyue ỹ pro
phecye of Chriſte to be true, whiche
ſayth, that in the laſt dayes, iniqui-
te ſhal abound or be plenteous, and
the loue of many ſhall waxe colde.

Some men wyll meruayle per-
aduenture howe it cõmeth to paſſe
ỹ the loue both towarde God & our
neyghboure ſhoulde thus decaye in
theſe laſt dayes, ſeyng that God is
nowe no leſſe beneficial, gentle, boũ
teous, and mercyfull to vs, than he
hath ben in tymes paſte to our pre-
deceſſors. And lyke gentlenes, they
ſaye, deſerueth lyke loue. Certes ſo
ofte as I conſyther with my ſelfe ỹ
great decaye of chriſten religion, &
ỹ vtter ſubuerciõ almoſt of al god
ly lyuīg, me thīke ỹ two thiges are
the chiefe & principall cauſes. The
fyrſt is, the want of ỹ knowledge of
our ſelues. The ſecond, the want of
the knowledge of God. For the firſt

poynte

Mal. xxiiii

The cauſes why ỹ chriſten religiõ decayeth.

ſubuerſion

poynte of wisdom by the cōmon cō-
sent of all learned men, is ẏ know-
ledge of our selues. Nowe yf we do
not knowe what we are of our sel-
ues, verely we can neuer know god
arighte, nor yette haue anye delec-
tacion or pleasure in hym. And yf
we do not delyght in hym, how can
we loue hym? For who loueth that
thyng wherin he hath no pleasure?
Therfore ẏ next & moost redy way
to make vs for to loue GOD, is to
lerne to knowe our selues. Who fe-
lyng hymselfe sycke & sette in great
daunger of his helth, desyrethe not
the helpe of a Phisicion? Yf we dyd
knowe ẏ so many of vs as be borne
of the seed of Adam, be borne verye
flesshe of flesshe, vnpure, vnhalow-
ed, abominable before GOD, the
sonnes of wrath, wrapped in infy-
nite errours, set round about with
corrupt affecciōs, not able to thīke
a good

Nosce te ipsum.

Note.

Math. ix.

Joh. iii.
Ephe. ii.

a good thought of our selues, moch les of power to worke any goodnes breathing nothing but the fruytes of synne, vnable eyther to thynke, lust or employe oure selues to any good thynge, but that is vngodly, croked vnequall, & vnpure, so that we se nothyng but ỹ fearce wrath, the greuous iudgement, ỹ extreme vẽgeaũce of God, sinne, deth, hel, desperaciõ, laid out & prepared for vs accordig to our desertes, yf we had this knowledge, I saye, of oure selues, thã would we moost hũbly fal downe before our LORDE God, confessyng how beggerly & miserable we are of our selues, sekynge at his goodnes, grace, fauoure, peace, remission of synne, tranquilite of conscience, & all confortable thynges ỹ shoulde make vnto oure saluacion, yea than would we cõfesse that our destruccion commeth of our selues

ii. Cor. iii. Roma. vii.

The knowlege of our selues maketh vs to fly to god.

Ose.xi. and that all our helpe commethe of God only. Nowe in almuch as the mooste parte of mē wāt this knowledge of themselues, therfore stand they well in theyr owne conceyte, please them selues well, make much of theyr owne actes, be they neuer so vnpure. These Iusticiaries thīk themselues ryghteous, as ỹ proude
Luk.xviii. & arrogant Pharise dyd in the gospell of Luke, & therfore haue they
Mat.ix no part of christes deth. For Thyrst sayeth: I came not to call the ryghteous, that is, such as iustify themselues, & thīke ỹ they be made sufficientlye ryghteous by theyr owne good dedes, merytes and deserte, but synners to repentaunce. And this want of the knowledge of thē selues, makethe that they can not feale the goodnes of God, nor perceaue wherfore christ serueth, wherfore he was borne, why he dyed, for

what

what cause he rose agayne. And therfore is the loue of God colde in thē. For yf they dyd knowe thē selues perfectely, & were perswaded ỹ theyr whole saluacion dependeth altogither of the goodnes of God the father thorowe Jesus Christe oure LORDE & sauiour, thā woulde they with all theyr herte loue God, plese God, delyte ī God, & seke ỹ glory of god aboue al thing. Yea thā should this theyr loue towarde God be so feruent & mighty in operaciō, that euen of very loue agayne, & with a wyllynge spirite, they shoulde loue theyr neyghbour euen as them selues, & employe al theyr diligence to accōplysshe Gods moost holy wyll, & that not of feare, but of loue. For perfecte loue casteth out feare.

marke what ỹ knowledge of our selues doth.

1. Joh. iiii.

And would God that al prechers woulde vse this trade & maner in theyr sermons, that is to saye, fyrst

teach men to know thē selues, that they maye perceyue theyr owne mi sery, wretchednes and damnacion. Secondly declare vnto them that ther is no way to escape this great daunger, but only to flye to Gods mercye, & there to seke remedy thorow Jesus christ. Yf they dyd thus surely it would kyndle in mens hertes a meruaylous feruente loue towarde God, & an vnspekable redynes to walke in the LORDES pathe wayes, and so hertely to loue theyr neyghbour, that they would wyshe no lesse kyndenesse to theyr neyghbours thā to thē selues, & in al thinges do for them, what soeuer lyeth in theyr power. They woulde vndoutedly do all thynges for loue.

The goodnes of god depely pōdred, maketh vs to lōue him again/ and freely to worke hys wyll.

For whan they consithered ỹ great bounty of God toward vs, & perceyued that whan we were in a dampnable state, he freely of hys owne

mere

mere goodnes saued vs, & made vs heyres of eternall glory, they could none otherwyse do but loue hym agayne, & employ them selues to accomplysshe that thinges that he cõmaundeth, whiche is to loue oure neyghboure, and to walke in a new lyfe. For what naturall man shweth vnkyndnes for kyndnes? Who hateth, where he is loued? Wẽ therfore hearynge this vnspeakable loue of God towarde them, muste nedes loue him agayne, & out of this loue orderly, bryng forth a true & vnfayned loue toward theyr neyghbour, and an herty desyre to walke wythoute spotte in the syght of so gentle and louynge a father. Yf we marke wel the Epistles of the blessed Apostle saynt Paule, we shall esely perceyue that he in lyke maner vsethe this trade aforesayde almoost in all his Epistles, but chefely to the Ro-

maynes, Galathians, and Ephesi-
ans.

The occasi-
on of ma-
kynge thys
treatyse.

Therfore ponderyng with my
selfe but lately ỹ great decaye of ỹ
christen religiō, & the vtter destruc-
cion almoste of all godly lyuynge,
thoughte w̄ my selfe that I coulde
not at this present bestowe ỹ smale
talent, that God hath credited and
lent vnto me, better & more aptely
to the auauncement of gods glory,
& edificacion of his church, than to
compyle some lytle treatyse oute of
the holy scriptures, whiche shoulde
contayne in it these thynges afore
sayd, & paint out as it were in a cer
tayne table, fyrst the knowledge of
our selues, and afterward the bene
fytes of God the father toward vs
by Jesus Christ, that men perceyu-
ynge theyr owne abhominacion,
maye make the more haste to Gods
goodnes, & whan they haue once ta-

sted

sted of that, endeuour thē selues to walke worthy the kyndnes of god. Thys thynge haue I done in thys worke folowynge, accordynge as I trust, to the pure vayne of the holy scryptures.

I haue entyteled the boke, Newes of heauen, because it shewethe to vs the plesaunte, ioyful & confortable newes of Christe. It openeth to vs aboundantly the syngular & incomperable benefytes, that we receyue of God thorowe Christ. Newes out of heauen.

The Ebuccinatour, shewer, & declarer of these newes, I haue made Gabriel the aūgell & Embassadour of God, because that he fyrste of all brought tydinges of Christes incarnacion, to the mooste pure & cleane virgyne Marye. Luk. i.

I wyll not prayse the boke, vnlesse I shoulde seme to hunte after vaynglory, neither wyl I dispraise

it, vnlesse I myght seme raschely & without a cause to condēpne that, which is worthy prayse & cōmendacīō of it selfe. I leaue it therfore to ỹ iudgemēt of other, that be ghostly learned & taught of God. Thys I dare boste ỹ it contayneth more true and christen learnyng, than a great sorte of volumes, ỹ we haue hyghly estemed in tymes paste. He that shall make this boke his cōpagnion, shal here fynd in fewe leaues, that the whole Byble & cōmētaries of the auncient doctors do teach of christ in many, so ỹ it might well be called ỹ treasure house of christē knowledge. Neyther can any man iustely condempne or reiecte thys boke, excepte he also wyl contēne & set at nought the mooste sacred and holy Byble, with the auctorities wher of this lytle treatyse is sufficiently & plenteously fortressed & defensed

The profite of this boke

The treasure house of christen knowledge.

sensed agaynste the boryshe tethe & serpētlyke tonges of these crakyng calūniatours, & subtyle Sycophātes, which after the maner of Momus are redy to carpe, reprehēde, & cōdempne euery mans worke & enterprise, be it neuer so godlye, whā they themselues brynge forthe nothyng at all, that is worthy eyther the redyng or the hearynge, except men haue pleasure to read or heare blasphemes.

Yf any man shal thynke that I set out Christ & Christes benefytes to largely (which I am sure, no mā wyll do, excepte he be a very Antechrist and a wicked Papist) let hym knowe that I set forthe Christe no more than the holy Scriptures do beare. The argumente also of my matter requyrethe no lesse than I haue wrytten. Christ must be declared otherwyse then Moyses. For

Math.i. Christe is a sauyoure. And he bryngeth ioye, peace, fauour, tranquilite of conscience, & free remission of synnes. Therfore as a Sauyoure must he be declared, and not as an extreme reuenger.

At Christes byrthe the Aungell sayd to the shepeherdes: Feare not, Luk.ii. for beholde I shewe vnto you great ioye, which shalbe to all people For this day is a sauyour borne, which is Christ the LORDE, in the cytie of Dauid. And Christ hymselfe after his resurreccion sayde to his Apostles: Go ye into ỹ vniuersal world Mat.xvi. & preach the Gospel, that is to say, good & mery tydinges to euery creature. He that shal beleue & be baptised, shalbe saued But he ỹ shal not beleue shalbe condẽpned. Here may all men se, that both the aũgell and Christ are on my syde, & agree with me in facte. Neyther is ỹ preching

What this word gospell signifyeth.

of Christ

of chryst & his benefytes, a wyndow to all kynd of carnal liberte & dissolute lyuyng (as the vngodly Papistes with vnshamefaced forheades do lye) but rather a prouocacion & sterynge vp of men vnto true godlynes, which when they se the excedyng goodnes of God toward thē, take streyght wayes an occasion to loue God agayne, & a valeaunt courage to do his moost godly wyll. He that readeth this my worke to the ende, shall easelye perceyue that I go not aboute to plucke men from good workes, but rather animite & encourage them vnto the doyng of good workes, prouynge with manifest & euydent scryptures ỹ Chryste is no sauyour, but to such as wyth a contryte herte and an hūble spyrite confesse theyr sinne, repent thē of theyr wyckednes, call to God for grace, amend theyr wycked conuersacion

the preching of chrystis benefites, is a prouocacion to lyue well for ỹ faythefull.

Psal. l. To whom chryst is a sauioure

Romā. vi. psal. lxxxiii Luke. i. sacio, correcte theyr synful maners, walke in a newe lyfe, go from vertue to vertue, and serue God theyr maker all the dayes of theyr lyfe, in holinesse, in righteousnes. For god

Ephe. ii. dyd chose vs in christ, as S. Paule sayeth, thorowe loue, before ẏ fosidacion of ẏ worlde was layde, ẏ we should be sayntes & wout blame in his sighte. And although by grace we are made safe thorow fayth, and that not of oure selues, for it is the gyfte of God, & cōmeth not of workes, vnlesse any man shoulde boast hymselfe, yet are we his workemāshyp created in Christ Jesu to good workes, which God hath prepared that we should walke in them.

But I wyl make an end, vnlesse the preface of the worke, maye seme to be longer then the worke it selfe.

Nowe for asmuch as in the begynnyng of a new yeare, men vse custo

mably

mably to sende one to another gyftes & tokens, whereby they declare the beneuolens and good wyll that is betwene them: I for my parte, knowyng howe greatly I am bound to your ryght worshypfull mayster shyp, couetynge by some meanes to declare agayne my good wyl & obsequious herte to youre moost bounteous gentlenes, do send vnto you this lytle treatyse at this tyme for a newe yeares gyfte, moost humbly desyrynge youre ryght worshypfull maystershyp to accepte and take in good worth this my lytle gyfte, although not worthy youre graunde munificence, yet as a memorysynon & memoriall of my studious mynde towarde your maystershyp. At another tyme (God furtherynge me in my studies) I shall wyth no lesse dilygence compyle other workes no lesse serious, weyghtye & grauc, de-

dica-

dicatynge thē to your maystershyp pes name, as I truste to the glorye of God, ẏ edificacion of his churche, and the immortalytye of youre renowne. In the meane season I shal moost hertely desyre God ẏ author of euery yeare, that this new yeare with many other, maye euer begyn vnto you wyth good fortune, procede ẇ better, ende wyth ẏ whiche is beste, and alwaye be prosperous and fortunate so long as they last. God preserue your ryght worshypful maystershyp, with the good gentle woman your wyfe, in cōtinual helth and prosperous felicite. Amen.

¶ Yours at wyll & cōmasidement, Theodore Basille.

# The newes out of heauen.

## ¶ Gabyel the Aungel and Embaſſadour of god ſpeaketh.

WHerfore are ye ſadde o ye men moztall? Wherfore do ye walke as perſons deſolate diſmayd & altogyther conforteles? Wherfore do ye ſygh, wepe, ſob and take thought. Wherfore do ye wrynge your handes, & teare your heere? Whye rather do ye not reioyce? Why do ye not eleuate and lyfte vp your heades, walkyng pleſantly? Why do ye not loke w ſmylynge countenaunces? Whye do ye not putte oute of youre hertes all thought & care? Why do ye not ſo cõpoſe & ſet youre ſelues, that all the geſture of youre body maye frãcke-

¶ ly and

ly & wyth a lustye courage, declare youre ioye, myrth, gladnes, felicite and pleasaūce: Ther is, beleue me, not one cause of sadnes: but of gladnes many ye & innumerable. For God is nowe nomore an enemy vnto you, but a dere frende. He is become of a cruell iudge, a mercifull sauyour, & of an austere and fearce LORDE, a bounteous and gentle father, of an ertreme reuenger, a tender forgyuer, to be shorte, he is now become the very same vnto you, ỹ a moost tender, moost gentle, moost louynge, moost bounteous, moost kynde, moost benefycial, moost liberal, most benygne father is to ỹ his natural sonne, whome he moost intierlye loueth, and tenderly inhalseth aboue al the other. Howe therfore can ye be sadde: Howe can ye any otherwyse than reioyce and be mery, seynge that al doloure, all sorowe,

The great loue of god toward vs

rowe, all care, all grefe, all payne, all perrell, all trouble, all daunger, all disquietnes, all hatred, all malyce, all emnite, all maliuolence, all euell wyll, all wrathe, all displeasure, all desyre of vengeaunce, and all that euer is cōtrary to your ioye & pleasaunce, to your health and cōforte, to your rest and tranquilitie, is vtterly extinguysshed & so put awaye for euer and euer, that you whyche are of Gods faythful cōgregaciō, obediēt to his word, & redy to accomplysshe his moost holye and deuyne wyll, shall neuer after this perysshe & fall out of fauour, but haue eternall lyfe. And all this is come to passe thorowe Gods grande mercies by the glorious natiuite & moost blessed byrth of his welbeloued son Jesus Christe, whiche this daye is borne of a pure & cleane virgine in Bethleē a citie of Dauyd, thorowe

Joh. iii.

Mich. v.

Math. ii. Luke. ii.

the meruaylous and wōderfull operaciō of the holy Ghost, ẏ he shoulde be a sauyoure, yea and an omnisufficient sauyoure to saue his people, that is to saye, so many as beleue in hym, from theyr synnes, and from the daunger of Sattan, that they maye be made inherytours of eternall glory.

Math. i.

Luke. i.

These newes out of heauē am I Gabriel the Aungell and Embassadour of God sent for to declare vnto you, that ye maye vnfaynedly reioyce not in vayne & worldely thynges, but fyrste in the LORDE GOD your sauyour, & afterwarde in celestial and heauenly thynges, & euermore be thankefull for them, followynge worthy this inestimable benignite & vnspeakable goodnesse of God ẏ father thorow Jesus Christ, that these synguler benefytes may not at any tyme seme to be shewed

ii. Cor. x. Phil. iiii.

Collos. iiii i. Thes. ii.

vnto

vnto ingrate and vnthankeful per sonnes.

Me thinke I se you nowe begin to reioyse and skyppe for ioye, yea and seriously to triumph as persō-nes ful of francke courage at ẏ hea rynge of these moost pleasaunt and ioyfull newes, which thyng certes to me is no vulgare delectacion & smale pleasure.

But that you maye reioyce vn-faynedlye, & knowe that ye in dede haue an vrgente & weyghtye cause to be glad, yea and that with a con-tynuall myrth, and suche a ioye as ought to be immortall & neuer dye: I wyl reherse to you in what dam-nable state ye were in, before these moost confortable newes were sent vnto you from the mooste glorious and imperial seate of ẏ mooste bles-sed Trinite, that you perceyuynge your owne miserable cōdicion, may

The knowlege of our selues maketh vs to fle vnto christ for socoure.

the moze seriously reioyse in those swete and delectable newes.

The creacion of man Gene.i. Hop.ii. i.Cor.xi. ii.Cor.iii. Col.iii. Ephe.iiii. Psal.viii.

God in the begynnynge, as the holy scriptures testifye, created mā accordyng to his owne similitude, lykenes & ymage, ỹ is to saye, he indued hym with immortalyte, wyt, reason, sapience, iustyce, free wyll, mercy, goodnes, holynes, truethe, & all perfeccion, and gaue hym impery and rule ouer all lyuyng creatures, constitutynge hym in ioyefull Paradyse a gardē full of pleasure, that he should worke in it & kepe it, geuyng hym also authorite, power & lybertye to eate of euery tree in ỹ garden, saue only of ỹ tree of knowledge of good and euel. Ỹf man dyd eate of that neuer so sone, god tolde him before, ỹ he should dye the deth that is, fall from the glorious state wherin than he stode, become mortal, wretched, synfull, miserable, ser-

Gen.i.

The death of Adam and what it is.

uyle,

lyle, thraull, captyue, & a very bōd
slaue to Satan, hated of god, voyd
of all goodnes, bent to al mysche-
fe, the sonne of perdicion, a fyre brand
of hell, a vessell of yre and wrathe.
All these thynges dyd God tell be- Rom. ii.
fore to Adā, that he myghte be pru- Ephe. vi.
dent, wyse & circumspecte, and the
better inarme himselfe w̄ courage
ous valeaūce to fyght agaynst the
crafty and subtyle assaultes of his
enemy,

Not longe after Satan, whom Esay. xiiii.
God before had throwen out of hea ii. Pet. ii.
uen for his arrogācy and pryde, en-
uyeng man that blessed & glorious
state wherin he dyd remayne, dely-
rynge also hys lyke perdicion, full
craftely and lyke a wyly serpent, at i. Pet. iii.
tēpted the womā as ỹ more fraile
vessell, & redy to be deuycte & ouer
come, so that at the last thorow hys
subtyl and crafty perswasions, she

Joan. vii. i. Tim. ii.

gaue place to ẏ tortuous & wylye serpent, ẏ father of lyeng, & wyckedly transgressed Gods moost holy cōmaundement. For Satan told her playnly, that there was no daunger in eatyng of that fruyte, which was forbyddē, neyther should they dye the deathe, though they so dyd, yea rather theyr eyes should be opened, and they shoulde be as goddes knowynge good and euell. The woman beyng enflamed with these honylycke and swete entysementes, seyeng also that the tree was good to eate of, fayre to the eye, and plesaunt to beholde, toke the fruyte of it, dyd eate, and afterward gaue of it to her husband, whiche dyd eate in lyke maner, so ẏ streyght wayes both theyr eies were opened, & they saw that they were naked, that is, perceyued ryghte well, ẏ they were nowe become miserable wretched, syn-

Gen. iii. The crafty assautes of Satan.

All is not gold that shinethe.

synfull, redacte to extreme calamite, and vtterlye fallen from the fauour of God for the transgressiō of his moost blessed precepte, whiche thyng made them to be very much ashamed, and to hyde thē selues frō the face of God. O miserable & pitefull chaūge. O chaunse more perryllous than it can be expressed. Nowe is a man become of immortall mortall, of good euel, of righteous wycked, of wyse folysh, of holy prophane of vertuous yll disposed, of fre bōd, of mercyful cruel, of godly deuilysh of faythful vnfaythfull, of spirituall, carnal, of true false, of a vessel of mercy the vessell of wrath, of ỹ sōne of God the sōne of the dyuell, of the heyre of glory the heyre of damnacion. Alas whan man was in honour he perceyued it not, and therfore is he nowe becomme euen lyke vnto a brute beast. He is altogyther wyth outs

behold what synne doth.

The miserable fal of mā

Psal. xlviii.

Gene. vi.

out the spiryte of God, he is all carnall and fleshelye, therfore can not
1. Cor. ii. gods spiryte abyde in hym, neyther can he perceyue those thynges that pertayne to the spirite of God, yea & that is more to be lamẽted, not
Rom. v. Adam alone is fallen into this dãpnable state, but also al his posterite.
Gene. iii. For therowe this his faulte & wycked synne, all the earth with the inhabitãtes therof are accursed. So
All we are dãpned in Adam. that so many as come of thys olde Adã, are dãpned, cursed & throwen from the fauour of God. This one transgression of Gods cõmaundement hath made you all subiecte to
ii. Cor. v. the yoke & tyrranny of Satan, and bonde to euerlastynge damnacion. Adam is youre father, and you are his childrẽ. Loke therfore in what case he is, in the very same are you.
Joh. iii. Adã is carnall, therfore are ye car-
Ephe. ii. nall. Adam is wicked, therfore are

ye

ye wycked. Adam is the sonne of wrathe, therfore are ye the sones of wrath. Adã is a lyer & nothing but vanite, therfore are ye liers and no thyng but vanite. Adã is captyue & bonde prisoner to Satan, synne, deth & hell, therfore are ye captiues and bond prisoners to Satan, syn, death and hell. Howe can it otherwyse be? That whiche is borne of flesshe is flesshe. Do mẽ gather grapes of thornes, or tygges of briers? So lykewyse euery good tree bryngethe forthe good fruyte: but a corrupt tree bringeth forth yll fruyte. A good tree can not bryng forth yll fruyte, nother a corrupte tree good fruyte. Euen as it is impossible for a sower crabbe tree to brynge forth sauery and swete apples, so is it impossible for a synfull man drowned and buryed all in synne, I meane Adã, to beget any other thẽ synne-

Psal. xiv.

Iohn. iii.

Wath vii.

Luke.vi. Math.xii. ful, vngodly and wicked chyldren. A good tree oute of the good treasure of his herte, bringeth forth that which is good. And an yll man out of the yll treasure of his herte, bryngeth forth that which is yll. Nowe was Adam euell, therfore whatsoeuer he brought forth, muste nedes

Rom.v. be euell. Yea verely by the synne of this one mā Adā, euel was brought forth vpon all men vnto dāpnaciō.

Ephe.ii. By the dysobedyence of hym were ye all made synners, and by nature the sonnes of wrathe. For this one mānes faulte dyd synne enter into the worlde, & thorowe synne, death,

Rom.v. Psal.l. and so came death vpon all men, in so muche as all ye haue synned. Ye were therfore begotten in synne, cō ceyued in synne, & brought forth in synne. None of you al are pure, but euery one is polluted wyth vngod-

Rom.iii. lynes. Ther is no differēce, all haue synned,

synned, and want the glory of god.
Ye are corrupte and become abho-
minable in youre studies, there is Psal. xiii.
not one that doth good, no not one
For the LORDE hath loked from he
uen vpon the chyldren of men, for
to se yf there were anye that hathe
vnderstandynge or seakethe after
God. But all are fallē from ỹ true
waye, they are become all togyther
vnprofitable, there is not one that Rom. iii.
doth good no not one. Their throte
is lyke a wide mouthed graue, they
worke deceyte wyth theyr tonges,
the poysh of adders is vnder theyr
lyppes. Theyr mouth is ful of cur- The frutes
synge & bytternes, theyr feete are whych we
swyfte to shed bloud. Destruction bryng forth
& wretchednes are ī theyr wayes, by Adam.
they knowe not the waye of peace,
neythet is there anye feare of God
before theyr eyes. Theyfe are ỹ syn
ful, wycked, and dāpnable fruytes

which

which you full of synne, wyckednes
Gen.vi. and dāpnacion bryngē forth. Your
mindes & thoughtes also are prone
to euel at all tymes. Ye are not a-
ble once to thynke a good thought
ii.Cor.iii. of youre selues. Who beyng borne
of a woman can appeare pure and
Iob.xxv. cleane in the syghte of God, before
whome the starres are not pure?
What is thā to be thoughte of mā,
which is nothynge but duste and a
Psa.xv. very worme? Who is able to sai, my
herte is cleane, and I am pure frō
synne? Ye haue al synned, ye are all
Esai.xlvi. become vncleane, all youre ryghte-
ousnes are lyke a cloth polluted w
menstrue. Ye are fallen as a leake,
and youre iniquityes haue caryed
i.Ioan.i. you awaye as the wynd. Yf ye say,
that ye haue no synne, ye deceyue
Iere.xvii. youre selues, & the trueth is not in
you. For your herte is wycked and
inscrutable. Ye are vnpolytable

seruaun-

ſeruaſtes. Yea ye are Hypocrites and wycked, and the mouthes of you al haue ſpoken folyſhnes. Al ỹ ſorte of you haue gone aſtraye as ſhepe, euerye one haue walked after his owne fantaſye. Ye all are of ſtuburne harte, ye loue vanities & ſeke after lyes. To be ſhorte, ye are folyſh people, vnwyſe chyldren and madde. To do myſcheke ye are wyſe ynough, but to do good ye are very fooles.

Luk. xvii. Eſa. ix. and. liii.

Pſa. iiii. Iere. iiii.

Here may ye ſe as in a clere mirroure youre deformyte, youre botches, youre ſores, youre greuous woundes. Nowe maye ye learne what ye are of your ſelues, certes very fleſhe, that is to ſaye, al that euer nought is, enemyes to God, louers of your ſelues, captyues to Satan, and fyre brondes of hell. What remedy? What ſhyfte wyl ye fynd? Whyther wyl ye go? to what coaſte

What we are of our ſelues.

Ps. cxxxviii. coast wyll ye turne you? Howe wyll ye escape the fearce wrath of God? Whyther wyll ye go from hys spyrite. Whyther wyll ye flye from his face? Yf ye go vp into heauen, he is there, yf ye go downe to hel, ther is he redy also. Yf ye take your flyght in the morninge, & dwel in the furthest parte of ỹ see, verely his hand wyll retche you there, yea and hys ryght hand shall catch you. What wyll ye do nowe? to flye profyteth nothynge, to abyde also bryngethe dampnacion. Thus se you that ye can not escape by no meanes. To de mulse, mitigate & swage ỹ deuyne yre & Gods wrath ye are not able. Your syn hath made God angry w you. What haue ye nowe I praye you, wherwith ye may please him? your selues as ye haue heard here to fore, are the childzen of wrath be gotten in synne, conceyued in syn,

Ephe. ii. Psal. l.

borne

borne in synne, carnall, wycked and vngodly, your herte is corrupte, vncleane, stynkynge, flowynge wythe iniquite, arrogāt, puffed vp, proud hatyng God, louyng it selfe, full of hypocrisy and all euell. Your fruytes are lyke vnto your selues, ỹ is, detestable in ỹ syght of God. What vertu thē can ther come out of such corrupte and polluted place? What pureues can ther flow out of a puddle so fylthy, so dyrtye, so vncleane, so stynkyng, so vnsauery? Thus se ye that ye haue no waye to pacifye Gods wrath, whiche ye haue styred vppe agaynst youre selues thorowe your owne wickednes. What therfore remayneth, but only that you loke for all cruel and greuous thinges. Helles mouthe is open & redye to swallow you vp. The fyre of hel which shall neuer be quenched, tarieth you. Euerlastynge tormentes, intol-

Joan. iii.
Jere. xvii.

Esai. xxxiiii.

Iacob. iii.

O wofull calamitie, & myserable wretchednesse.

intollerable punishments, perpetu
al turmoylynges abyde you. Ye are
Math.xxiii. appoynted to the place, where we-
Act.xxv pyng & gnasshyng of teth is, where
Esai.xxxvi the fyre is inextinguible, where the
worme of them that be there, neuer
dye. What wyll ye do nowe? What
Of ỹ lawe. shyfte wyll ye fynde? Wyll ye fulfyl
the lawe whiche God gaue you by
Johan.iii. Moyses, and so pacifye his wrath?
Gene.vi. But this to do ye are not able. For
1.Cor.xv. of your selues ye are nothynge but
Rom.viii. flesshe and cleane without God.
Flesshe and bloud can not possesse ỹ
kyngedome of God. They that are
flesshly, regarde those thynges that
pertayne to the flesshe. And the de-
syre of the flesshe is death. Yea the
desyre of ỹ flesshe is emnite agaynst
God. For it is not subiecte to the
lawe of God, neyther canne it be by
any meanes. They that are in the
flesh, can not please God. Yea they

that

out of heauen.

that lyue after the flesshe, shall dye. And he that hath not Gods spirite, pertayneth not to God. Now haue not ye the spirite of god, in asmuch as by Adam ye be all flesshe (for the flesshe lusteth agaynst the spirite, & the spirite agaynst the flesshe) howe than wyll ye fulfyl the lawe to apease Goddes wrath. Gene. vi. Gala. v.

Moreouer the lawe is spirituall that is, it requireth not only polytyke & ciuyle workes, but also the pure affectes, and cleane mocyons of the spirite, and must be fulfylled not with the externall worke only, but also wythe a francke and free herte, doing the workes of the law, not of constraynte & for feare of punyshment, but of loue. For perfecte charitie or loue casteth out feare. But as the law is spirituall, so are ye carnall, that is, prone and redye to all noughtines, buryed in synne

The law is spirituall. Roma. vii

i. Joh. iiii

E.j. and

and no lesse bonde to Satan, than a bought slaue is obstricte & bonde vnto his mayster. Nowe is the law & you of a contrary nature. When then shall ye agre? The lawe, I confesse, is holy, & the precepte is holy, righteous & goood, but ye are vnholy, wicked & euel. How wil ye thē accomplysh the lawe, that ye maye pacify Gods wrath, & deserue remission of youre synnes thorowe youre owne merytes and desertes? Cā he that is deade erecte & lyfte vp hymselfe? Can he resume & take agayne his armonies? Can he recouer new strengthes? Cā flesshe teach flesshe no more to synne? Cā the Egle commaund her selfe no more to flye? Cā the Dolphynne cease to swymme? Can the man of Inde chaunge hys skynne? and the catte of the mountayne her spottes? Nether cā ye of your selues cease to be ỹ ye are, nor

Rom. vii
6. Timo. i

Iere. xiii

yet

yet worke good, which so long haue
ben exercysed in euel The lawe kyl
leth, it gyueth not lyfe. The lawe ii. Cor. iii. Rom. iiii.
worketh wrath, displeasure & dam-
nacion, it purchaseth not grace, fa-
uoure, mercye, remission of synnes,
peace and tranquilite of cōscience.
For cursed is euerye one that aby- Deu. xxvii.
deth not in all thynges ỹ are wryt-
ten in the boke of the lawe that he
maye do them. No man fulfylleth Gal. iiii.
the whole lawe, ergo no man is iu-
stifyed by the lawe, but rather cur-
sed and brought to dampnacion.
For he that kepeth the whole lawe, Iacob. ii.
and yet offendethe in one, is made
gylty of them all. Moses gaue you
a lawe, and yet none of you all do Ioan. vii. Act. xv.
fulfyll it. Neyther ye nor youre fa-
thers were euer able to bere ỹ yoke
of the lawe. Who euer entred into
the glorye by the fulfyllynge of the
lawe? Wyl ye therfore seke to be iu Gal. ii.

tified by the lawe, ye are vtterlye
fallen from that which ye soughte.
You not knowynge the righteous-
nesse of God, and seekyng to stablysh
Rom.x. youre owne ryghteousnes, can not
be made subiecte to the ryghteous-
Why ye lawe was gyuen. nes of God. The lawe was gyuen
you by Moses from God, not that
you shoulde seke to be made ryghte
ous by it, which is a thynge impos-
sible, but that it shoulde declare to
you the wyll of God, proue the obe-
dience of your herte, kepe you in an
Gen.4. honest and godly trade of lyuynge,
restrayne you from wycked doynge,
represse ydolatry, swearing, vngod
lines, disobedience, theefte, mãslaugh-
ter, adultrye, false wytnesse. &c. set
before your eies your abhominable
wickednes and synfull lyuyng, that
you may learne to knowe your sel-
Rom.4. ues, and make the more hast to ap-
proch vnto Gods mercy. For by ye
lawe

lawe commethe the knowledge of synne: Ye should not haue knowen synne but by the lawe. For ye had not knowen concupiscence excepte the law had sayd, thou shalt not couytte. The lawe is a schole mayster to teache you what ye ought to do. Whose admonicions, warnynge and instruccions, seynge ye folowe not nor obeye as it teachethe, and as ye oughte, it rather cōdēpne thā saue you, kyll then quicken you. For no flesshe shalbe iustifyed by ỳ workes of the lawe in ỳ syght of god. Your labour therfore in thys behalfe is vayne, seynge that ye seke Gods fauour, remission of synne, iustificacion, saluacion, and eternall glorye by ỳ workes of the lawe only. Whyther wil ye now fly: wil ye pacyfye Gods wrath by offrynge vp the sacrifyces of the ceremoniall lawe: This also is in vayne. For yf ỳ wor-

Exo. xx. Deut. v. Gala. iii. Rom. iii.

Rom. iii.

Gala. v.

The sacrifices of the olde law.

Heb.viii. kes of ỹ moral law, I meane the .x. commaundementes, bringe no mã to perfeccion, and are nothyng lesse thã able to pease ỹ deuine wrath by cause of theyr vncleanes whiche do ỹ cõmaũdemẽtes, yea rather which do thẽ not, how thã cã this be brought to passe by external ceremonies

Heb.x. which are nothing but types figures, cloudes, & shadowes of good thinges to cõe? Here therfore do ye nothing els thã as the commune Prouerbe is, go about to make an Ethiop whyte. For as touchynge youre sacrifyces, it is manyfest by diuers places of the scriptures, that God

Iere.vi. hath no pleasure in thẽ. Wherfore, sayeth he, do ye bringe vnto me ensence out of Saba, and swete smellynge Calamus oute of farre countrees? youre burnt offrynges are not accepted, and youre sacrifyces

Iere.vii. haue not pleased me. Agayne, put

youre

youre burnte offringes to your sacrifices, & eate ẏ flesh, for I dyd not speake with youre fathers, neither dyd I commaũd thē on ẏ daye, whā I broughte thē oute of the lande of Egypte, any thyng at all of burnte offringes and sacrifices, but I commaũd thē this word, sayeng: Heare you my voyce, & I shalbe your god, and ye shall be my people, walke in euerye waye that I haue cōmaunded you, that ye may prosper. But they would not once heare me, nor geue attendaunce to me, but they followed their owne pleasures, and walked in the lewdnes of theyr malicious hertes, so that they fel clene frō me. To what purpose do ye offer vnto me the multitude of your sacrifices, sayeth the LORDE? I am full of them. The burnte offringes of youre wethers, and the fatte of youre fatlynges, and the bloude of

Esai.i. Amos.v. Mala.i.

youre calues, of your lambes & go-
tes woulde not I haue. When ye
come before my syghte, who requy-
reth these thynges of your hãdes?
Offer I praye you, no more Sacri-
fyce to me thus in vayne. Your en-
sence is abhominacion to me. Your
Sabbothes and holye dayes by no
meanes can I away with. He that
offereth an ore, is lyke to hym that
kylleth a man. He ỹ cleyeth a beast,
is lyke vnto hym that braynethe a
Esai.lxvi. dogge. He that offereth an oblatiõ,
is lyke vnto hym that offereth swy-
nes bloude. Here le ye ỹ God hathe
no pleasure in these externall sacri-
fices, but rather abhorreth them.
Then perceyue you full well, that
this is no waye to delyuer your sel
ues out of captyuitie, & to obtayne
Thiges of a good intent. the fauoure of God. What wyll ye
now do? Wyl ye inuent new thiges
of your owne fãtasy, & offer thẽ to

God

out of heauen.

God of a good intent, that by this meanes he maye be the more mercyfull to you: This also is yet moste vayne. For yt thynges prescribed & commaunded of God himselfe, can not obtayne for you remyssyon of your synnes, what shall than your dreames, youre fantasies, your inuencions, your good intētes, your godly zeles, do in this behalfe? Verely ye are in a miserable case. For ye maye not put any thynge to the worde of God, nor yet plucke ought from it. Ye muste walke in the way that God hath appoynted you, neyther maye ye declyne on the ryghte hande nor on the lyfte hand. Yea ye maye not do to your LORDE god ȳ, which ye thynke best in your owne eyes, but that only whiche he commaundeth you. Here therfore is no euasion, nor way to escape ȳ fearce plages of God. Certes the longer

Deut.xiii
Pyoner.xii
Apoca.xxii.

Deut.xii
6.xiii.

ye wraſtle and entãgle your ſelues in this behalfe, the worſſe ye are, ſo farre as I can perceyue, ſo vnable are ye of your ſelues in any poynte to ſatiſfy Goddes wrath, & to make hym your frende.

Our deſeruing is euerlaſtyng dãnacion.

What refuge then can ye nowe inuente? yet is there nothynge before your eyes ſet, but only deſperacion & eternall death, for ye haue deſerued no other, & ỹ rewarde of syn is death. Certes the hooke is layde at the roote of the tree that euery tree that bryngeth forthe not good fruyte, ſhalbe hewen downe & caſte into the fyre. Howe nowe wyll ye eſcape from the wrathe that is to come? Wo be vnto them that ſynne and kepeth not my cõmaundementes, ſayeth ỹ LORDE, ſurely I wyll not ſpare thẽ. Sinners ſhalbe turned into hell, yee and all thoſe people that forget God. For God ſhall raigne

Rom. vi.

Math. iii.

iiii. Eſ. xv.

Pſal. ix.

raygne snares vpon synners, fyre & Psal.xi. H.
brymestone, storme and tẽpest shall Psa.lxvii.
be parte of theyr cuppe. As smoke
decayeth, so shall the wycked decay,
and as waxe meltethe before ỹ face
of the fyre, so shal synners perysh be
fore the face of God. The moost hy- Eccl.xli.
est hateth synners, & he wyll be re-
uenged of the wycked. The soule ỹ Ecc.xviii.
hath synned, shal dye. The counte- pla.xxxiii.
naunce of the LORDE is vpon them i.Pet.iii.
that do euell, that he may roote the i.Joan.iii.
remembraũce of thẽ out of ỹ erth. Deut.iiii.
He that cõmytteth synne, is of the Heb.xiii.
dyuell. For the dyuell synneth from Eccl.xli.
the begynnynge God is a consu-
mynge fyre. It is a dreadfull thyng
to fall into the hãdes of the lyuyng
god. Wo be to you therfore O ye vn
godly men, which haue forsakẽ the
lawe of the LORDE that moost high
god. If that ye be borne, in cursing
shall ye be borne, & yf ye dye, in cur-

synge

The miserable captiuite of mā.

sig also shalbe your part, what wil ye now do? Here ye se nothyng but malediction, curlynge, wrath, vengeaunce, destruction, perdicion, dāmnacion. Here perceyue ye no waye to escape the greate displeasure of god, but only to precipitate & caste your selfe headlong into hell pytte to be burnte w̄ the continuall flames of that moost terrible and greuous fyre. Remedye is there none, all conforte is gone, besydes sorowe and mournyng, nothing here doth appeare, o the miserable case, wherin ye stonde.

We thynk I se you nowe agayn very sory, much lamentyng, wryngyng your handes, tearyng youre heere, curlynge the tyme of youre byrth, hauyng pleasure in nothing walkyng as persons īdistresse, void of al consolacion and conforte, verely I haue broughte you into thys

case

case ỳ your ioy afterward should be the greater, and that you shoulde haue the more pleasaunte and ioye full newes, whiche I nowe bringe to you oute of heauen. For no man knoweth what a precious thyng a Philicion is, excepte fyrste of all he fealeth hymselfe diseased, & perceyueth that he hath nede of a Philicion, yf he intende to enioye the benefyte of healthy. They that are strōge haue no neade of a Philicion, but they that are sycke. Nowe therfore heare agayne your moost pleasaut newes, that youre sadnes maye be turned into ioye, & that youre ioye maye be ful and perfecte.

The knowledge of ourselues ledeth vs to christ.

Mat.ix

Ioan.xv. and.xvi.

God, perceyuynge in what myserable case Adam and all his posterite was set thorowe the breakynge of his moost blessed and holye commaundement, agayne that by the enuy of Satan, death was come ouer

Gen.iii.

Day.iii.

Tit.iii. uer all the worlde, wyllynge of his owne free mercye without ony of your merites or deserues, to shewe hym selfe of no lesse puissaunce, to saue man, that the dyuell was to condēpne hym, sayd at that present to Satan, whan Adam had offended: I wyll set emnite betwene the and an woman, betwene thy seede and her seed, and that selfe seed shall treade downe thy heade. O moost swete and confortable promyse. O moost heauēly word of grace. Here is ỳ begynnyng of your ioy & gladnes. In Adam were ye all lost, but in this seed of a womā are ye al saued But who is thys seede? Not Abell, Enoche, Abrahā, Isaac Jacob, nor Dauid. Who then? Verely euē the sonne of God, euen Jesus Chryste, which wout ỳ seed of mā by ỳ wonderful operaciō of ỳ holy ghost, dyd take very flesh of ỳ moost pure virgyn

Gen.iii.

The begynning of our saluaciō is Christ here first promysed.

Esay.vii. Mat.i.

gin Mary, & is this day borne into ỹ world. He is this seed of a woman, which shal trede downe the head of this serpent, ỹ is to say, destroy his power, delyuer you out of captiuite, set you agayne at lyberte, reconcyle you to God ỹ father, purchase remission of youre synnes, obtayne the holy Ghost for you, & make you fellow heyres wt him of eternall glory. Satan, synne, death & hell, with all theyr armye shall nowe no more agaynste you preuayle. For by this seed of a woman Jesus Christ your LORDE, hath God gyuē you the victory. So that nowe with tryumphant hertes and reioysynge spirytes, ye may say, O deth wher is thy stynge? O hell where is thy victory? For nowe is he borne, whyche shall slaye death, & delyuer you from the power of deathe, yea from deathe it selfe shall he redeme you. And hell

Luke. i
Gene. iii
Christ ouercōmeth Satan for vs.

1. Cor. xv

Osee. xiii.

shall

shall he swallowe vp, so that Satã shall haue no more domynion ouer you.

In chryst we are blessed. Gene.xii. Gala.iii.

Moreouer in this seed alone Iesus Chryst shall all nacions be blessed. In Adã ye all were cursed, but in Chryste ye be all blessed. Adam brought to you wrath and displeasure, but Chryst bryngeth loue and fauour. Adã is the author of synne, death and dampnacion, but Chryst is the author of goodnesse, lyfe and saluacio. Adam casteth you downe into hell, but Chryst lyfteth you vp to heuen. Adã maketh you fyre brãdes of hell, but Chryste maketh you inheritours of eternall glorye. By the synne of Adã many were dead, but by the goodnes of Chryst, grace hath come vpon many. By the wickednesse of Adam synne came vpon all men vnto dampnacion, but by the rightewolnes of Chryst saluacio is come

Mark what we are by Adã, & what by Chryst.

Roma.v.

fs rome vpon al men vnto the iusti
ficacion of lyfe. By the disobediēce
of Adā, many were made synners,
but by the obedience of Chriſte ma-
ny are made rygtheous. Thus ſe
you ẏ in Chriſte ye are bleſſed, that
is, pardoned of your ſynnes & recei
ued ſto fauour. Furthermoze this
is he, of whome Jacob dyd prophe- Gen.xlix.
cy that he ſhould come beyng loked
foz & deſyred of all nacīōs. This is Deut.xviii.
Act.xvii.
that Prophet whome God promi-
ſed to Moſes that he woulde rayſe
vp amonge hys brothers, & put hys
wozdes in his mouth, ſo that who-
ſo euer wyll not heare hym, ſhall pe
ryſhe & vtterly be deſtroyed. This
is he whyche was fygured in the Exo.xii:
Nu.xxi.
olde lawe by ſo many tipes, ceremo Ez.xvi.xvii.
nies and ſhadowes. This is that i.Pa.xvii.
kynge whoſe kyngdome God pro-
myſed vnto Dauid to cozrobozate
& eſtabliſhe foz euermoze. This is

Psal.xxx. Psal. cix. Esa.lxiiii. Psa.cxliiii Luk.x.

that euerlastynge preeste, after the order of Melchisedech. This is he, whome so manye kynges and Prophetes haue desyred to se. And now is he cōe which so lōg hath ben desyred. How much blessed & fortunate are ye therfore, vnto whom it hath chaūsed to se this day? ye maye wel reioyse, & clappe youre handes for ioye. For he is not borne to be vnto you a tyrant, a fearce LORDE, a cruell iudge, an extreme reuenger, but a swete sauyour, a gentle LORDE, a bountyous fauourer, a mercyfull forgyuer. Whyche thynge ye maye well perceyue by his name, for hys name is IESVS, gyuen vnto hym of God hys father by the Aungell, which by true interpretacion, is a SAVIOVR. For he it is that shal saue his people frō theyr sinnes. Marke he shal saue them and not condēne thē. If he had had a rigorous name

Psa. xlvi. Id.iii.xii. Mat.i.

Iesus by enterpretacion is a sauiour

ye

ye myghte well haue ben afeard of hym, but his name is full of swetenes, pleasare, delectacion & cõforte. And because ye shoulde not feare to come vnto hym, beholde he is not borne royallye after ỹ maner of the worldly Prynces set out w̃ gallant pompe, but humbly, mekely & lowely. For he lyeth symply, in a maunger wrapped in vyle cloutes, whan not withstandynge he is LORDE ouer all thinges both in heauen and in earth. But his kyngdome is not of this worlde. For he hathe not so much as a place wher he may lay his head. Thus is he become poore, that by his pouertye ye shoulde become rytche. O howe muche are ye bounde to this youre newe kynge & sauiour, which when he was in the forme of God, ye very God himselfe toke vpõ him ỹ shape of a seruaunte, and became very mã for your sake.

Christe became poore for to make vs rytche. Luke.i. Psal.viii Heb.ii. Joan.xviii Mat.viii. ii. Cor.viii

Philip.ii

Christ alone sauethe, and makethe vs cleane from all synne.

Yf he had not done thus, certes ye had ben damned for euer and euer. For youre synne was so haynous & great, that it coulde not otherwyse be taken awaye but only by hym. By him, yea by hym alone are all youre synnes put awaye. He it is, yea he it is alone, which purgeth awaye your iniquities for his owne sake, & wyll remember thē no more. A righteous God, & suche a one as sauyth, is there none but he alone. He is that lambe of God, which taketh awaye the synne of the world. He is that sauyour, which is come into the world for to saue synners. He it is, in whose name and in none others vnder heauen, men must be saued.

Esaie. xliii
Esaie. xlv

Johan. i

1. Timo. i
Actum. iiii.

The vrgent cause of christes byrth.

Moreouer dyuers graue, weighty & serious causes are there, why it was conuenient that this youre sauiour should be borne. First, that in as

in asmuch as ye all are greuous sin-
ners & haue broken all the cōmaun
dementes of God, he shoulde fulfyll
the lawe for you, delyuerynge you
from the curse of the lawe, wherun
to ye are bounde, or els saued could
ye be by no meanes. And this shall
this chylde, whiche is nowe borne,
do for you: I meane, satisfy the law
before he ascende agayne vnto his
father, & set you free from the male-
diccion and curse of the lawe. For
Christ is the perfecte fulfyllynge of
the lawe vnto iustificacion for eue-
ry one that beleueth. Christ shall re
deme you from the curse of ỳ lawe,
whyle he is made accursed for your
sake. For it is writtē, cursed be eue-
ry one ỳ hāgeth vpō a tree. O what
ioyfull tidinges are these vnto you
for to heare, ỳ Christe shall delyuer
you from the curse of the lawe, and
restore you vnto lyfe, whiche before

Christ delyuereth vs frō the curse of the lawe.

Rome. x.

Gala. iii.

Deut xxi.

were dead:

Secondly seyng that the worlde is without all knowlege of god, corrupte with Idolatrye, poysoned wt theyr owne ymaginacions, drowened with Ipocrisy, and altogyther set on wickednes (the head Prestes Bishops, lawers, Scribes & Pharisees corruptyng the holy scriptures on such maner with theyr pestilent gloses) it is necessary that this Christe the wisdomme of the father come downe, & redresse theise great absurdities, reducyng & bringynge the deuyne Scriptures agayne to theyr true sence, that men maye forsake all Idolatrye, all vngodly doctryne, all wycked customes, & lerne to knowe the true God. And surelye as he is come from God to be a mayster & teacher, so wyll he vndoutedly teache godly thynges. For he that cōmeth from heauen, is aboue all men.

Christ teacheth truely the wyll of his Father.

Ioan. iii.

al men: And that he hathe sene and
heard, that wyll he testify. For he
whome God hath sent, speaketh the
wordes of God. For God gyueth
not hym the spyrite, to a measure. Esay. lxi.
But the spyryte of God is plente- Luke. iiii.
ously vpon hym, because he hath an
noynted hym, to preach glad tidyn
ges, to ỹ poore hath he sente hym, ỹ
he should heale the broken in herte,
preach delyueraunce to prysoners,
syght to the blynde, and frely set at
libertye them that are brused, and
declare the acceptable yeare of the
LORDE. The earth shalbe full of the Esa. xi.
knowlege of the LORDE. All naciõs Esa. ii.
shall resorte vnto hym. They shall
saye one to another, come, let vs go
vp to the mount of the LORDE, & to
the house of the God of Jacob, & he
shall teache vs his wayes, that we
maye walke in his pathes. The peo
ple that walke nowe in darkenes,

Esa.ix. Mat.iiii. shall se a great lyght, & they ỹ dwell in the land of the Vadowe of death, shal haue the lyght shyne vpon thē Thou shalt multiply the people and encrease theyr ioye also. He shall make them to reioyse, euen as men that make mery in heruest, & as mē that haue gotten the victory, whē they deale the spoyle. For he shall breake ỹ yoke of ỹ peoples burden.

Esa.xi. The wolfe shal dwell with ỹ lambe, & the catte of the mountayne shall ly with the goate. The calfe the lyon, & the shepe shall dwel togyther, & the yonge chylde shal not once be afearde of them. The calfe and the beare shall fede one with another, & theyr yongelynges shall take theyr reste togyther. And the lyō lyke as the ore shal eate chaffe. And the infant so soone as it is wened, shal lye playeng vpon the hooles of adders and the chylde that is wened shall

put

put his hande into a cokeatryces nest. They shall not hurte, nor they shal not kyl in al Gods holy mountayne. For the earth shalbe full of the knowledge of the LORDE, euen as though the water of the see flowed ouer the earth. O what a synguler plesure is this for you, which hither to of blind gides haue blynd ly be led in all kynd of Idolatrye & wyckednes to the great daunger & peryll of your soules health (for yf the blynd lead the blynd, bothe fall into the dytch) to haue such an heauenly teacher cōmyng downe from the bosome of god the father, which can not ly, but wyl purely & syncerly teach you al trueth, that ye may vndoubtedly knowe the true God, whych thynge is euerlasting lyfe, & cōsummate or perfecte ryghteousnes. Can any newes be brought vnto you more ioyfull than these? Ye

Math. xv.

Ioan. iii. Tit. i.

Ioan. xvii. Dap. xv.

is truly to much brutal, that reioy seth not at the hearyng of them.

Christ confirmeth his doctrine & myracles.

Thyrdly he shal not onlye wyth all syncerite enforme you of the denyne wyl of his celestial father, but he shal also worke manye straũge & wonderfull myracles amonge you, to cõfyrme his doctryne, & to shewe that he is vnfaynedly ẏ true Messias, which so many yeres was promised before to come. For he shal restore the sycke to theyr healthe, the blynd to theyr syght, the deathe to they hearynge, the domme to theyr speakyng, the halte to theyr goyng the madde to theyr whole mynde, ẏ possessed of ẏ dyuel to theyr perfect state, the dead to theyr lyfe, the synful to grace & vertue. Then as the Prophet sayeth, shal the eyes of the blynde be made to se, and the eares of the deafe shalbe opened. Thẽ shal the halte skyppe as the herte, & the

mat. vii i.
mat. ix.
Lu. xi.
mat. xii.
Luk. xii.
Joan. xi.
mat. ix.
Luk. v.

tonge

out of heauen.

tonge of the domme shalbe loosened. They shall wake as persones delyuered & set at liberty of the LORDE. They shal turne and come into Sion with prayse, & euerlastinge gladnes shalbe vpon theyr head. Joye & myrthe shall they haue, sorowe and mourning shal fly from thē. Whose herte reioyseth not to heare theyse moost plesaūt & cōfortable newes?

Fourthly he shall watch, pray & fast exercysyng all kynde of benefycence and vertue, yea & that not for hymselfe shall he do theise thynges, but for you, for your helth, for your cōmodite, profyte & saluacion. All ỹ euer he shal do, shalbe done for your sake. His watching, fastynge, prayenge, almes dedes, & al that euer he dothe, shall be done for you. All hys good dedes shalbe yours. His ryghteousnes, holynes & godly lyfe shall be youres. Christes dedes muste nedes be

Christ is oures & al christes good dedes are oure good dedes. Luke.ix. Math.iiii.

i. Cor.i.

Esai. ix Christe is oure newe yeres gyft.

des be youres, for Christ himselfe is youres. This Chylde is borne for your sake, & this sonne is giuen vnto you. He is your new yeres gifte.

Joh. iii. Esai. liii Rom. viii.

He that hathe not spared his owne sonne, but hathe geuen him for all you, how is it possible but ẏ w̄ this his sonne he muste nedes geue you all thynges. Who shall nowe therfore attēpte any synne agaynst you that be the electe and chosen people of God? It is God that iustifiethe & maketh you righteous, who then is he that cāne condempne you? O moost blessed & ioyfull tidynges.

Of ẏ deth of Christe.

Johan. vii

Fyftely when he hath full godly on this maner both lyued verteously, and also preached purely the deuyne wyl of his celestial father, the Bysshoppes, the head Preestes, the Scribes & Pharisees,) whiche thorow theyr obstinate blyndnes & pretensed malyce shall euer hate hym,

laye

laye in wayte to snare him i his ser- Mat.xxii.
mōs calūmate his moost godly doc- Math.xi.
tryne, obscure his mooste pure & ir- John.viii.
reprehensible name) shall at ẏ laste John.xii.
growe into so great a malyce & fu- Math.xi
ry against Christ, that they shall ne Math.xii.
uer cease vntyll they haue cruellye
slayne him. For they shall reporte John.viii
him to be a glotton, a wynebybber, John.x.
a frende of Publicās & sinners, one Jhon.vii.
that casteth out diuelles by ẏ helpe John.ii.
of Beelzebull prynce of the dyuels, Luke.xxiii
a Samaritane, one possessed withe Mat.xxvi
a diuell, one all togyther set a mad- Luke.xxiii
dinge, a seductour and deceyuer of John.xix.
the people, a destroyer of Gods tem
ple, an herityke, a traytoure, & one
that forbyddeth to paye tribute to
Cesar. They shal make his owne di
sciple to betraye hym thorowe gyf-
tes & rewardes. They shall brynge
in false wytnes agaynste him for to
condēpne him to death, They shall
brynge

Marke. xv. Behylde the paynes that Chryst suffered for vs.

hynge hym before the tẽporall iudges. They shall laye many thynges to his charge vniustlye. They shall mocke hym, they shall rayle on hym. they shall spytte on hym, they shall buffet hym, they shall scourge hym, they shal put a crowne of thorne on his heade, they shall nayle hym on a crosse, they shall pricke him euẽ to ỳ herte with a speare, they shall for very despyte hange him betwene two theues, and cruell murtherers, as thoughe he were the chefe & principall. No kynd of torment or vilany can be inuented. but the very same shall they exercyse vpõ him. For frõ the sole of the foote, to the toppe of the hed, shall ther be no whole place of his most blessed body. O cruel fury & furious cruelnes. All these thinges shall he suffer not for his owne, but for your sake, for your health & saluacion, yea & that wyllyngely. He

Esaie. l.

Esaie. l.

shall

shal gyue his body to thē ẏ stryke, & his chekes to thē ẏ plucke thē. Hys face shall not he turne awaye from thē that rayle & spyt on hym. Lyke as a shepe shal he be led to be slayne, and lyke a lambe before the clypper shal he hold his peace, nether shal he once opē his mouth. Thus because it is his pleasure, shall he offer hym selfe vpon the altare of the crosse, & by hys moost precious bloude paye our rauſsome. By this his glorious passion shal he take vpon hym your infyrmities, & beare awaye youre synnes. By his moost blessed woundes shal al your iniquities be putte awaye. Al your synnes shalbe layd on his backe. His bloud shall make you cleane from al your synne. By his bloude shal ye haue remission of your synnes. By ẏ precious bloude of this Christ, as of an immaculate and pure lambe shal ye be redemed

Esay. liii.

Colo. i.

Mat. viii.
Esay. liii.

i. Joan. i.
Colo. i.
i. Pet. i.
Tit. ii.

from

from the tyranny of Satan. By ꝧ
Col.i. oblacion of Christe shall ye be made
free from al wyckednes, deliuered
from the power of darkenes, & cari
ed into the glorious kyngedome of
Ioan.i. God. For he is the lambe of GOD
which taketh awaye the synne of
Mat.xviii Luke.xix. the worlde. This is that sonne
of man, which is come to saue that
which was lost, & not to destroy the
soules of mē, but to saue thē. And
al this shall come to passe by the ob-
lacion & offryng of his owne moost
Heb.x. precious & blessed body. For he shal
be your Bysshop, not suche one as
also shall haue nede to offer for hys
owne synnes, but for youres onely,
nether shal he be like ꝧ bishoppes of
ꝧ old law, which offer dayly for ꝧ sin
nes of ꝧ people suche sacrifyces, as
can neuer take away sinne, nor yet
Heb.vii. make men perfecte. But this your
Bysshop shalbe godly, innocēt, faut

les

les, segregated from synners, and made higher then ỹ heauēs, whiche shal not nede, as the other Bishoppes do, dayly to offer sacrifices first for hys owne synnes, & afterwarde for the synnes of the people. If for he beynge without al synne shall once for all offer hymselfe. And this one sacrifyce or oblacion of hys mooste blessed bodye shal be able to saue so many as beleue in him, euen to the vttermoost Christ beynge the Bishop of good thynges to come shall enter into ỹ holy place by hys owne bloud, & fynd euerlastyng redēpciō. Ye thorow the holy Ghoste shall offer hymselfe immaculate to God, & pourge your conscience from deade workes to serue the lyuynge God. Yē once for al offeryng vp him selfe shall take awaye the synnes of many. By the oblacion of the bodye of Iesus Christ done once for all, shall

The one sacrifice of christes death serueth for euer to put away synes.

Heb. ix.

Heb. x.

you be sanctifyed. With one oblacio̅ shall he make perfecte for euermore the̅ that are sanctifyed. Here se you of what estimable pryce the sacrifyce of Christ your bysshop is. The vertue of it neuer ceaseth, but endurethe in perfecte strengthe for euer & euer, ỹ the sinnes of ỹ faythful repentant maye be forgyuen at all tymes by it. Christes bloud shall not crye for vengeaūce, as ỹ bloude of Abell dyd, but for mercy, grace & fauour. Yea by Christes bloud shall all thynges both in heauen & erthe be pacifyed, apeased, set at a stay, & reconcyled to God the father aboūdātly. So that nowe ye shalbe purged of al your synnes by this one & omnisufficiente oblacion of Jesus Christe your Bisshop. For he alone shal treade downe the wynepresse, & take vpon his backe the great & intollerable burden of your synnes all.

The vertue of christes sacrifice neuer ceaseth, but endureth in perfect stregthe for euer and euer.

Gen. iiii.

Luloc. i.

Heb. x.

Esa. lxiii.

He by

He by his death shall slaye death & Ozee. xiii.
ouercome Satã, synne, hel, desperacion, & all ỳ euer maye be agaynste you. So ỳ nowe ye shal be made so cleare, as though ye had neuer offẽded. Ye shall now be so set at liberty as though before ye had neuer ben in captiuite. And all this shall come to passe by the deathe alone of thys yonge chylde nowe borne, whose body shall be the alone sacrifyce of all your synnes, vnto the whych as vn to an holy ancker ye muste alwaye ronne for ayde, refuge & succoure, trustynge assuredly, that his death is youre whole hope, youre meryte, youre refuge, helth, lyfe & resurrecion. For youre meryte is the compassion & excedyng mercy of Chryst your LORDE, ye are not woute meryte, so longe as ỳ LORD of mercyes doth not fayle, And yf the meryte of the LORDE be many, than are ye

Augustinus in Manual. Cap. xxiii.

Ward Well.

plenteous in merites. The more able ẏ he is to saue, the more safe and woute danger are ye. Thus se you what a great occasiō ye haue to reioyse in the deathe of the LORDE Christ your alone sauyour, wherby so many synguler & great commodities shall chaunse vnto you. God forbydde therfore that ye should reioyse in ony thynge at all, saue only in the crosse & death of your LORDE Jesus Christ.

Gala. vi.

Of the resurreccion of Christ. Roma. iiii.

Syxtely but in asmuch as it is not sufficient that this youre newe kynge Jesus Christ do dye for your synnes, except he also ryseth againe for youre iustificacion, therfore do I also declare vnto you these moost ioyful & cōfortable newes, ẏ after he be once dead & buried he by ẏ power of his deite shall gloriouslye ryse again ẏ thyrd day frō deth to life for your iustificaciō accordīg to ẏ holy

scrip-

scriptures. For God his father shal make him alyue after two dayes, & vpon the thyrde daye he shall rayse hym vp, & he shall lyue in his syght. Ose. vi

As Jonas was ī ỹ belly of a whale thre dayes & thre nightes, so shall ỹ sonne of man be in the herte of the earth thre dayes and thre nightes. Jonas. ii. iii

And as Jonas by ỹ power of God came out of ỹ whalles belly ỹ thyrd daye, so in semblable wyse shall this Christ by ỹ puissaūce of God his father ryse agayne ỹ thyrd daye from deathe to lyfe. Math. xii

By this glorious resurreccion of Jesus Christ, shall ye gette the victory of Satan, synne, death, hell, desperacion. &c. i. Cor. xv

By this glorious resurrecciō of Jesus christ shall ye be made ryghteous in God the fathers sight. Roma. iiii

By this glorious resurrecciō of Jesus Christ shal heauen gates be opened for you, which so longe haue ben sparred. Joan. x

By this Joan. v.

glorious resurrecciō of Jesus christ shall ye also ryse agayne, & enter into
1 Petre. 1. euerlastyng lyfe. By this glorious resurrecciō of Jesus christ, shal god of his excedynge mercy beget you a new into euerlastyng hope, & an immortall heritage, which is kepte for
Joan. 11. you in heauē. For Christ is ỹ resurrecciō & lyfe, he ỹ beleueth in him, although he be dead, yet shall he lyue, & euery one that lyueth & beleueth in hym, shall neuer dye. Here se you in howe ioyfull and mery a state ye shall be set by Christes mooste glorious resurreccion. What is here but that moueth & styreth vs to ioye & gladnesse? To muche brutall is he which at the herynge of these mooste swete & delectable newes dothe not seriously reioyce.

Of Christes ascencion. Furthermore after that thys LORDE Jesus Christ is risen agayn from death to lyfe, & hath continued

ed here vpō the earth certayne dayes shewyng himselfe vnlaynedly to haue risen vnto his disciples & certayne other, than shal he by the wōderfull power of his Godhead ascēd vp into heauē very God & very mā in the presence of his disciples, that they maye be faythefull wytnesses hereof to other, & sytte downe on ỹ right hand of God his father, as equal God concernynge his deitie w̄ his father in all vertue, puissaunce strength & power. By this his meruaylous ascencion shall he go & prepare places for you in ỹ house of his eternal father. For he is ỹ way, the trueth & the lyfe. No man cōmethe to ỹ father but by him. By this his meruaylous ascēciō shall he drawe you all vnto him. By this his meruaylous ascēciō shal he gyue diuers spiritual gyftes vnto you thorowe the sendyng of ỹ holy ghost ỹ swete

mat.xxviii.
mar.xvi.
Luke.xxiiii.
Joan.xx.
Act.i.
Heb.i.
Joan.xiiii.
Joan.xiii.
Ephe.iiii.
Psa.lxvii.

Jon.xiiii. and.xvi. cōfortour, which shal lede you into al trueth. Although he ascēde vnto his father, yet wyll not he leue you

mat.xxiiii. cōfortles. For by his deuyne spirite he wyll be w̄ you euē to the very cō

Josue.i. Heb.xiii. math.i. Esa.vi. Joan.xiiii. summacion & ende of the world. He wyll not leaue & forsake you. For he is called Emanual, whych is by interpretaciō, God is with vs. For he is that God which wyl euer accompany you so lōge as ye abyde in his worde. Yea he wyll come & dwell w̄ you. He wyll offer himselfe to you, euen as a gentle & louynge father

Leui.xxvi. ii.Cor.vi. doth to his moost tēder childrē. For this his promyse, I wyll, sayeth he, dwell amonge thē, & be conuersant among thē, I wyll be theyr God, & they shall be my people, yea I wyll be theyr father, & they shalbe my sōnes and doughters.

Christ alone is oure mediatoure and aduocate. Agayne though Christ shall syt on ẏ ryght hand of God ẏ father almyghty

myghty, yet shal he not be ther ydle & vtterly fallē frō sekyng your profyte. For he shall ther continuallye pray & make intercessiō to God his father for you. This mā Christ Jesus is youre alone mediatoure, so ẏ yf onye of you dothe synne, ye haue him to be your aduocate, euen Jesus Christ ẏ righteous. And he it is ẏ obtayneth mercy for your synnes. Whatsoeuer also ye aske of the father in his name, he wyll surelye gyue it you. What wyll ye desyre more? Are not these comfortable & swete newes to heare, ẏ you haue this daye so precious a iewel borne amōg you, yea & gyuen you frely? Verely youre ioye oughte to be so great, ẏ it coulde not be expressed. Vnt let vs hear mo ioyful tidīges.

Rom. ix.
He. vii. & ix.
i. Tim. ii.
i. Joan. ii.
Joan. xiiii. and. xvi.
Esa. ix.

Whā ẏ tyme is ones come ẏ this world shall haue an ende, then shal this your LORDE and kynge Jesus

Of christes cōminge to ẏ iudgement.
Mat. xxv.

Christ come full gloryosly from the right hand of his father in his maiesty, & before him shall be gathered al naciōs. For at ẏ voyce of ẏ archangell & trōpe of God shall all people ryse out of the erth, w̄ theyr bodies both faythfull & vnfaythfull. They ẏ haue done good, shall come forth into ẏ resurrecciō of lyfe, but they ẏ haue done eueil, into ẏ resurrecciō of dānaciō. All shal be presēt before the iudgyng place of Christ. Euery mā shal receyue accordynge to theyr dedes. Thā shal you which are his faythful people receyue for your corruptible body, an īcorruptible body, for your mortal body an immortal body, & euen such one as shal be lyke to his owne gloryous body. It hath not yet appered that ye shal be. But knowe ye that yf he ones appeare, ye shall be lyke vnto him, for ye shal se hlm as he is. This

i. Cor. xv.
i. Thes. iiii.
Esa. xxvi.
Joan. v.
Rom. xiiii.
ii. Cor. v.
Rom. ii.
i. Cor. xv.
Phil. iii.

i. Joan. iii.

daye

day of iudgement shalbe to the wic- Sophon. & Joel. ii.
ked & vnfaythfull, a daye of wrath,
a daye of trouble & heuines, a daye
of calamite & misery, a day of darke
nes & myst. They shall walke as mē Amos. v.
beyng blynde, because they haue of
fended the LORDE, & theyr bloude
shalbe shed as ỹ dust, & theyr bodies
as dūge hylles. Neyther shall theyr
syluer & golde be able to deliuer thē
in that daye of the LORDES wrath. Mat. xxv. *
For to thē it shalbe sayde. Departe
from me ye cursed into euerlasting
fyre, which is prepared for ỹ dyuell
& his Aungels. But ỹ daye to you,
which are his faythfull people, and
obedient to his worde, shalbe a daye
of cōsolacion, cōforte, ioye & myrthe
w all gladnes. For to you it shal be Mat. xxv.
sayd: Come ye blessed chyldrē of my
father, inheryte ỹ kyngdom prepa- finis. a
red for you from the begynnyng of
the worlde. For ye shall be taken vp 1. Thes. iiii.

in the

in the cloudes for to mete ỹ LORDE in the ayre, and so shal ye euer be w the LORDE in glory. But who is able to expresse what ioy, what pleasure, what myrthe, what gladnesse ye shal haue in heauē. The eie hath not sene, & the eare hath not herde, neither hath it entred into ỹ herte of man ỹ God hath prepared for them that loue hī. Ye shall se him face to face, vpon whom Aungelles desyre to loke. With sorowe, care, thought, payne or deathe shall ye no more be entangled. God shall wype away al teares frō your eyes. Your ioye, your gladnes, youre myrth shall be perpetuall. All the pleasure of this world cōpared to the leest ioy of heuen is nothynge. For this celestiall citie is of pure gold, lyke vnto clere glasse, & the foūdacions of the walles of this citie are garnished with all maner of precious stones, the ga-

Esai. xliiii
i. Cor. ii

Esai. xxv
Apo. vii. & xxi
Esaie. li.

Apo. xxi

tes

tes are of fyne pearle. Yea the stre-
tes of this heauenlye citie are pure
golde. It hath no nede of the sonne
neyther of the Moone to lighten it.
For the brightnes of God doth ligh Esaie.lx.
ten it, & the lambe is the light of it. Dani.xii.
In this citie shall ye glyster as the
shynyng of heauē, & shalbe as ỳ ster- Mat.xiii.
res, worlde without ende. Ye shalbe
as ỳ aūgels of God ỳ are in heauē,
ye shall be pyllers in ỳ tēple of god. Apoc.iii.
Ye shall be clothed w̄ whyte garmē
tes, ye shall sytte w̄ Christe vpō his
seate, ye shall eate Mānа ỳ is hyd.
ye shall eate of ỳ tree of lyfe, which
is in the myddes of the Paradise of
God. Ye shall haue a whyte stone, & Apoc.ii.
in the stone a newe name wrytten,
which no man knoweth sauyng he
that receyueth it. Ye shall receyue Iacob.i.
the crowne of lyfe, which the LORD
hath promised to thē that loue him
Ye shall receyue the vncorruptyble

crowne

1.Pet.v. crowne of glory. Ye shal receiue the
crowne of righteousnes, which the
1.Tim.iiii. LORDE a ryghteous iudge in ỳ daye
shal gyue to all thē that loue his cō
mynge. To conclude, ye shall accor-
dynge to his promyse receyue euer-
1.Joh.ii. lastynge lyfe, in the whiche ye shall
lyue w̄ god the father, and this his
sonne Jesus Christ your Lord and
Sauiour, with the holy Ghost one
very God worldes without ende, to
1.Tim.i. whome alone be all honour & glory
for euer and euer. Amen.

## ¶ A breue rehersall of all those thynges that go before.

THus haue I declared vnto
you the moost swete, moost
confortable, moost plesant,
& moost mery newes out of
heaue at the cōmaundement of the
1.Rom.a. hyghest & puissant God. Ye se i how
miserable a case ye are redacted and
fallen

fallen by the synne of Adā, & howe that by hym ye are all damned and made ẏ sonnes of wrath. Ye se that of your selues because of youre imperfecciō, ye are not able to do any good thyng, that maye satisfy ẏ deuyne wyll & apease Gods wrathe. Ephe. ii.

Ye se that ẏ workes of the lawe can not make you fre in ẏ syght of god, neyther are ye able of youre owne strenth & free wyll so purely, so spiritually to do thē as the law requireth, that you may obtayne remissyon of youre synnes by doynge of them. Ye se also that the sacrifyces of the olde lawe can neuer putte away synne, & as for workes of your owne inuenciō are mooste of all imꝑfecte, & mooste vnapte to purchase grace & fauoure. Thus se you that of youre owne selues, of your owne polecy, of your owne righteousnes ye are not able to escape the dasiger

ii. Cor. iii.

Rom. iii.

Heb. x. Deut. iiii. xii. xiii.

of

of dãnacion, yea rather dãnaciõ it selfe, Therfore dyd I declare vnto you the cõfortable newes out of heuẽ, shewyng you that God, not for the workes of righteousnes that ye haue done, which in dede are none, but of his owne free & great mercy hath vouchedsaufe to preserue and kepe you from the daūger of Satã sinne, death & hel, yea and ẏ by this his welbeloued sonne Iesus Christ which this daye is borne in the cytie of Dauid to be the sauioure of ẏ world. So that for Iesus Christes sake God is well pleased with you.

Tit. iii.

Luk. ii. mat. i.

Deu. xxvii Gal. iii.

Ye haue heard that ẏ lawe hath condẽned you, in asmuch as ye are trãsgressours of it, and hath made you accursed. Frõ this curse of the lawe shal christ delyuer you, not frõ the lawe it selfe, that you shoulde lyue vngodly, & after a remisse and dissolute maner (for such haue no in

Ephe. v.

heritaunce

herytaūce in ỹ kyngdome of Chriſte
& of God) but from the curſe, ſeruitude, bondage, damnaciō of ỹ lawe.
For he ſhall fulfyll ỹ whole lawe euē to the vttermoſte. And hys fulfyllynge ſhall be accepted before God the father for the fulfyllynge of ſo many as beleue in him. And he ſettyng you at libertye from the curſe of the lawe, ſhall gyue you a newe herte, & put in you a newe ſpirite, & he ſhal take away your ſtony herte & gyue you a fleſhly, that is, a ſofte & geutle herte, redy to enclyne to ỹ accōplyſhment of Goddes wyll. He ſhal gyue his lawes into your myndes, & wryte them in your hertes, ỹ you maye euer after franckely and with a free ſpirite fulfyl them.

math.5.
Rom.3.
Eze.xxxvi.
Iere.xxxi.
Heb.viii.

Ye haue herde how this Chriſt ſhall bringe you oute of the darkenes into the lyght of trueth by the ſyncere declarynge of hys fathers

Ioan.viii. wyll. For he is the lyght of ỹ worlde,
& God hath gyuen hym to be a wit-
Esay.xl. nes vnto the people, a captayne & a
Mat.iiii. mayster amonge the heythen. And
Esay.lv. this his doctryne shall he confyrme
Dan.ix. with such miracles, as shall euydẽt
ly shew & proue that he is that true
Messias, whiche was promysed to
come.

Rom.viii. Agayne ye haue hearde ỹ all his
1.Cor.i. good dedes are youres. For with hi
hath God the father also gyuẽ you
all thynges, so that he is your wys-
dome, your righteousnes, your sãc-
tificacion and redempcion.

Ye haue herde also that he shall
offer hymsele for you to God the fa-
ther an oblacion & swete swellynge
Ephe.v. sacrifice vpõ the Altare of the crosse
& that by this one oblacion & sacri-
fyce of his moost blessed body done
once for all, all your synnes shall be
put away, ye shal be made perfecte,

and

and washed from all deformitie so cleane by christes bloud, as though ye had neuer offended heretofore. Ephe.v.

Ye haue heard agayne that as christ shal dye for your sinnes, so shal he ryse agayne for your iustificacion, obtaynynge for you the victory of synne, death and hell, by that his moost glorious resurrection. Rom.iiii. Hebre.ii. i.Cor.xv. Ozee.xiii.

Ye haue heard ỹ after he is once ryssen agayne, he shal here remayne certayne dayes, & than ascende corporally into heauen, & sytte downe on the ryght hande of God ỹ father sendynge downe the holye Ghoste, which shall lede you into all trueth. Mat.xvi. Actum.i. Hebre.i. Joan.xvi.

Ye haue heard also that Christe syttynge on the ryght hand of God the father shall not be ydle, but styll prouyde & seke youre helth. He shall be your mediatoure & aduocate. He shall make contynuall intercessyon for you. He shall pleate youre cause i. Timo.ii. i. Joan.ii. Roma.viii. Hebre.vii.

before God his father. He shall a-
uaunce your matter before the de-
1. Iohn.ii. uyne presence. Yf ye at any tyme ex-
cite or stirre vp gods wrath against
you thorowe your iniquitie, he shall
streyght wayes apease it, and make
God the father, styll youre louynge
father, which elles would be to you
an extreme reuenger.

Math.xxv We haue herde agayne ỹ Christe
at ỹ laste daye shal come gloriously
frō ỹ right hād of his father to iuge
the quicke & the deade, & howe that
Gal.iv.iii. after the iudgemente is once done,
1. Cor.ii. ye shall enter into glory with hym,
ryuynge for euer after in such ioye,
pleasure & gladnesse, as can not by
any meanes eyther be expressed by
tong, or cōceyued in herte. All these
Math.v. cōmodities, pleasures & profyttes
Luke.ii. shal ye haue by this your new kinge
& sauiour Jesus Christ, which this
day is borne in Bethleem a citie of

Dauyd

Dauid. What more pleasaunt and thanckeworthye newes coulde be brought to you then theise? What coulde haue set suche a ioye in your hertes, as the hearynge of these newes? Cā any thyng lyke vnto these chaunse vnto you, so great, so welcome, so acceptable, so ioyful? Verely yf ye seriously cōsyder the misery wherwith ye were oppressed & ouerwhelmed before, ye shall easyly perceyue that ye haue an earnest cause to reioyce. No prisoner, no captiue, no bond slaue was euer in so great captiuite & thraldome, as ye were, before these news were brought to you. If a prisoner reioyse the for his delyuerance oute of prysone, whiche once muste nedes haue an ende, yf none otherwyse, yet at the leest by death, howe great a cause thē haue you to reioyse for your deliueraūce which were captiues & prisoners to

that

that horrible monsture and pestife-
rous serpent euen Satã hymselfe,
yea and that not for certayne yea-
res, but for euer worldes wythout
ende. Neyther was it youre body a-
lone, that was in captiuite and bõ-
dage but your soule also, both your
body & soule were captyue to hym,
so that yf this your newe kynge, re-
demer & sauioure shoulde not helpe
you, it could none oth rwyse be but
that you must nedes haue ben dam
ned, cast into hel fyre, ther to burne
to wepe, to lamente, for euer & euer
remediles. But frõ this moost gre-
uous destruccion shal this chyld Je
sus Christ delyuer you, & make you
heyres of euerlastynge glory. What
a cause haue ye nowe to reioyse?
Your ioy can not be expressed, your
gladnes is vnmeasurable.

Therfore seynge ye shall receyue
of this youre newe kynge so many,
so great

so greate, so inestimable benefytes,
loke that ye be not vnthanckefull.
Receyue this your sauioure w̄ en- Psal.ii.
brasyng armes. Runne vnto hym,
yf not w̄ the feete of your body, yet
w̄ the feete of your mynde. Know-
ledge hym to be your alone & omni-
sufficient sauioure, & that there is
none other name gyuen vnto men Act.iiii.
vnder heauen, wherin they must be
saued, but only this name of Jesus
Christ. Confesse hym to be the true Mat.xvi.
sonne of the lyuynge God, whiche Esa.vii.
hath nowe taken flesshe of ỹ moost Ephe.ii.
pure and cleane virgin Marye for Joan.xiiii.
your sake. Confesse him alone to be i.Cor.i.
your peace, lyfe, helth, defence, good Eze.xxxiiii.
nes, wisdom, righteousnes, sancty- Coloss.i.
ficacion, redēpcion, pastoure, shepe- i.Tim.ii.
hearde, Bisshoppe and heade. In al
youre trouble resorte to hym as vn
to a strong Bulwarke, ỹ you maye
ease you of your miserable burdens

1.Joan.i. Poure out your hertes before this
Joan.xvi. LORD. Knowe him to be your alone
Elay.xlix. mediatour & aduocate. Aske al thin
ges in his name. Dout nothyng of
his greate goodnes & exceadynge
mercy towarde you. Can a woman
forget the chyld of her wombe, and
ỹ sonne whom she hath borne? And
thoughe she doth forgette hym, yet
wyll not he forget you. For beholde
he hath wrytten you vp vpō his hā
Math.xi. des, so ỹ euer ye are in his syght. He
wyll vndoubtedly ease you of your
Ela.xliiii. burdens, be they neuer so great. If
Apo.xxi. ye thurst, he wyll gyue you of ỹ wel
Joan.vi. of ỹ water of lyfe frely. If ye hūger
he is that bread of lyfe, which came
downe from heauē. If any mā eate
of that bread, he shall lyue for euer.
mat.ix. If ye be sycke, he is a Physicion, re-
dy to cure & heale all your diseases.
Joan.viii. If ye be bonde and in seruitude, he
wyll make you free, & set you at ly-

herte

verite. If ye be dead in sinne, he is the resurrecciō & lyfe. If ye walke in darkenesse, he is the lyghte of the worlde. He that foloweth him, walketh not in darkenes, but shal haue the light of life. If ye be poore, he is ryche vnto all thē ỳ cal vpon hym. If ye be wicked, prophane & folysh he is righteous, holye & wyse. If ye be oppressed wyth synne, deathe of hell, he hath subdued them al. If ye feare the wrath of God the father, he is youre mediatour, aduocate & attonement maker. If ye haue condemned youre selfe thorowe synne, he is a sauiour, & wyll saue his people from theyr synnes. What wyl ye haue more? Ye wante nothynge, but he wyll supplye it for you aboundantlye, & to the vttermoste. Feare not therfore to come to thys youre newe kynge Jesus Christe. For the very cause of his cōminge is not to

Joan. xi. Joan. viii.

Rom. x.

i. Cor. i.

Osee. xiii.

i. Cor. xv.

i. Tim. ii.

i. Joan. ii.

Mat. i.

Rom. x.

Luke. x.

destroye, but to saue the soules of men.

An exortacion to the diligente doyng of good workes.

Receaue hym therfore with ioyfull hertes. Forsake all ydolatrye & vayne superstició. Beleue in hym alone. Put your affiaunce & truste in none other but in him only. And let not this your fayth be dead, but agile, quicke, lyuyshe, & myghty in operació. Let it be such a fayth, as

Gala. v.

worketh by loue. First lette youre fayth bryng forth an earnest loue toward God, and oute of this loue toward god, let such a loue procede toward your neyghbour, that out of that loue ther maye spryng plētie of good workes. Be lyke vnto a

Psal. i.
Mat. xii.
Gala. vi.

good tree, which bringeth forth her fruyte in due tyme. Be no baren & vnfruytful tree vnles ỹ malediccion & curse of God fal on you. While ye haue tyme, worke good to al mē. For God hath not delyuered

you

you from the power of your enemies, & of all suche as hate you, ỹ you
should stylle cõtinue euel, or returne
to your old wickednes, but that ye
set at libertie and voyd of all feare,
should serue him in holynes & righ- Luke.i.
teousnesse before hym all the dayes
of our lyse. The lawe of the spiryte Rom.viii.
of lyfe thorowe Christ Jesus hathe
made you free from the lawe of syn
& death. Notwithstandyng though Gala.v.
ye be cal ed into libertie, yet let not
youre libertie bean occasion to the
flesshe, but by loue serue ye one ano-
ther. Be as free not hauyng ỹ liber i.Pet.ii.
te for a cloke of wickednes, but euẽ
as the seruaũtes of god. For Christ
hath not of his owne mere bountie
delyuered you from the myserable
seruitude of Satan, that ye should
runne agayne to that your enemy,
but that ye should serue him, which
hath shewed you such great kynde-
nes

Make well. nes. Ye are nowe Christes all togy-
ther, therfore must ye loke what he
wyll haue you do. For yf he be puni
shed, whiche disdaynethe to fulfyll
the cōmaundement of a terrestiall
& earthly Prynce, in what case thā
are ye, yf ye do eyther cast awaye or
despyse the cōmaūdement of an he-
uenly gouernour? Certes ye ought
so to institute & order youre lyfe, ẏ
it should serue Christ your captain
on such maner, that Satan should
haue nothinge to do with you, nor
ye w̄ hym. For he that doth synne,
Johan. viii. is the seruaunt of synne. Therfore
ought you to caste awaye all synne
from you, & gyue your mynd to pu
rite & holynes of lyfe, & euer studye
Math. vii. to mayntayne mutuall loue. For
not euery one that sayeth, LORDE,
LORDE, shall enter into the kynge-
dome of heauen, but he that doth ẏ
wyll of God whiche is in heauen.

He

out of heauen.

He that pertayneth to Christe, is a newe creature. And they that belonge vnto hym, haue crucified the flesshe with the lustes therof. Therfore yf ye be souldiers of Christe, declare it in outwarde workes, For it is a poynte of notable vnshamefastnes to bost your selues that ye pertayne to Christes army, & yet do no thynge at all that he commaundeth. He that sayeth that he dwelleth in him, ought to walke as he hath walked. If ye saye, that ye haue felowshyp with Christ, and yet walke in darkenes, ye ly & do not the trueth. But yf ye walke in lyghte, as he is lyghte, than haue ye fellowshyp together, & the bloud of this your sauiour Jesus Christe Godders owne sonne maketh you cleane from all synne. ii. Cor. v. Gala. v. 1. Joh. ii. 1. Joh. i.

Wherfore yf ye wyll enioy these moost comfortable & pleasaunte newes,

wes, whiche I haue broughte from heauen and haue now declared vnto you, forsake all wickednesse, and enhaulse al godlynes, reiecte al ydolatrye, and practyse the true worshyppynge of God, caste awaye the
Gala.v. workes of the flesshe and put on the fruytes of the spirite, mortifye olde Adam. and become newe men, to be
Math.v. shorte, let your lyght so shyne before men that they maye se youre good workes & glorify your father which is in heauen, to whome wyth thys your newe kynge and omnisufficient sauyour Jesus Christ Goddes owne sonne, and the holy ghost that moofte swete consortoure, be all honour and glorye worldes withoute ende. A M E N.

¶ Gyue the glorye to God alone.